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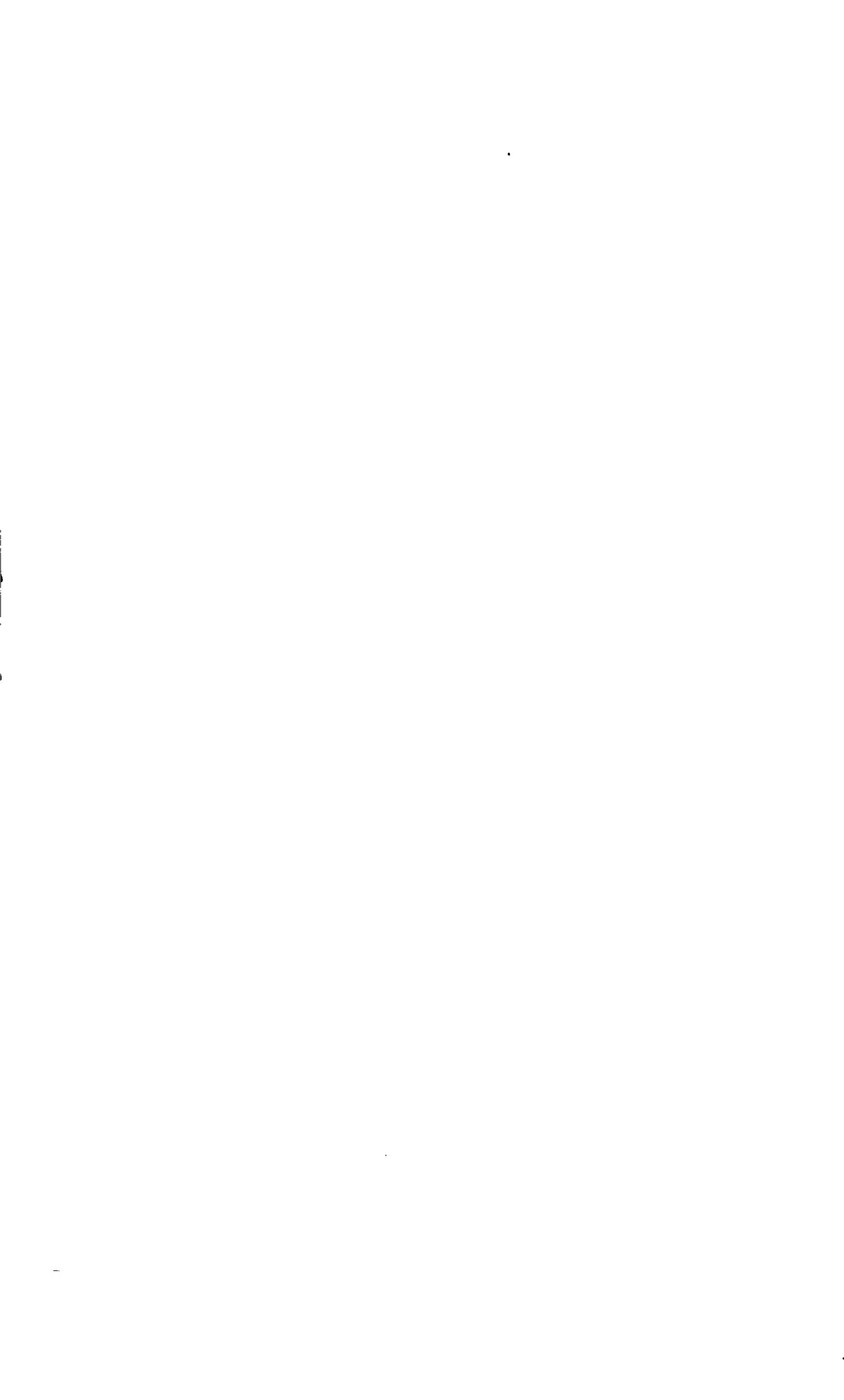
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HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST

VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos istidem.* —————— Lucret.

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HISTORIA LITTERARIA.

ARTICLE I.

Elementa Chemicæ, quæ anniversario La-
bore docuit, in publicis, privatisque,
Scholis, *Hermannus Boerhaave*. Tomus
Secundus, qui continet Operationes Che-
micas.

That is,

*The Elements of Chemistry, as taught,
both in publick and private Lectures,
by Herman Boerhaave: The second
Volume, containing the Operations of
Chemistry, in 538 Pages.*

The Third and last Extract.

N° XV. of our Journal contains an Ac-
count of the first Part of this Work,
viz. The History of Chemistry; and
N° XVI. an Account of the second, or the
Theory of the Art: We now proceed to the last
or proper chemical Part thereof; *viz. the
Practice, Processes, or Operations*.

This Part is delivered under five general
Heads, or Sections; *viz.* (1) Prolegomena, or
Introduction; (2) Processes upon Vegetables;
(3) Processes upon Animals; (4) Processes
upon Minerals; and (5) what the Author calls
a *Recapitulation*.

N° XIX. 1732.

VOL. IV.

A

THE

HISTORIA LITTERARIA. N°.XIX.

THE Introduction contains 13 Pages ; the Processes upon Vegetables 280 ; those upon Animals 87 ; those upon Minerals 148 ; and the Recapitulation 10. The Number of Processes upon *Vegetables* is 88 ; upon *Animals* 39 ; upon *Minerals* 100 : in all 227.

THE Introduction complains of the confused Manner wherein the Processes of Chemistry have been generally treated ; and lays down Rules for introducing a *Geometrical Method* in delivering them ; so that one Operation may continually lead to another, in the Order of Mathematicians ; or, as the Author is pleased to express it, in the *Hippocratical Manner* ; and nothing ever be repeated in vain. These Rules the Author professes he will carefully observe : but how far he has done it, or how far the Nature of the Thing will allow thereof, is a Point that deserves to be considered. The Affectation of a mathematical Procedure in physical Subjects, is apt to mislead ; unless great Caution and Circumspection be used. And in this View, it might be ask'd whether the *sixth*, the *eighth*, the *tenth*, the *twelfth*, the *sixteenth*, *seventeenth*, *nineteenth*, *twenty-second*, *twenty-fourth*, *twenty-sixth*, *twenty-seventh*, *twenty-eighth*, *thirtieth*, *thirty-first*, *forty-first*, *forty-fourth*, *forty-sixth*, *fifty-fourth*, *fifty-seventh*, *fifty-eighth*, *fifty-ninth*, *sixtieth*, *sixty-first*, *sixty-second*, *sixty-ninth*, *seventieth*, *seventy-first*, *seventy-second*, *eightieth*, *eighty-third*, *eighty-fourth* and *eighty-sixth* Processes of the first eighty-eight upon *Vegetables*, to mention no more, ought not by the Author's own Rules and Laws of Method, to have been omitted, as superfluous, unnecessary and cumbersome,

in

Art. i. HISTORIA LITTERARIA.

3

In delivering the *Elements of Chemistry*, in a Geometrical, or if you please, Hippocratical Manner^a. This however is a laudable Attempt to throw off the dark Disguise and Embarrassment of the Chemical Writers, and introduce an intelligible Manner in its stead; wherein we cou'd wish the Author's Success had been equal to his View.

He proceeds to shew the Reasons why he begins his Chain of Processes with *Vegetables*; viz. because most Animals are composed thereof; and because they more easily undergo a chemical Analysis, on account of their greater Simplicity of Parts. He allows indeed that Minerals are still more simple; but then their Treatment requires more secret Arts, less known Instruments, and less obvious Operations; whence his Law of Method directs him to begin with Vegetables, proceed with Animals, and conclude with Minerals^b.

A Chemical Operation he now again defines *A Chemical Operation* to be *the Change of a Body, by means of the Chemical Instruments, to an End prescribed by the Laws of the Art*^c.

He goes on to settle the Conditions, or *The Conditions of the first Process*, of the first Operation, in an elementary Course of Chemistry; and lays down, that it shou'd be easy, simple, not attended with any great Change of the Subject; and be rather a Separation than an Alteration: so as to leave the Subject capable of being restored to itself, by a Reunion of its separated Parts.

A 2

IN

^a Oportebit enim primò sollicitè cavere, ne frustra quid fieret in hisce: quid enim supervacancum magis, quam repetere decies. per exempla novi Operis, quite una Operatione satis demonstrantur? p. 2.

^b Pag. 3. ^c See No. XVI. of our Journal, p. 349, and 356. ^d Pag. 3, 4. See the first Process hereafter.

The Instru- In the same manner he determines the *Instru-*
ment for it. *ment* to be employ'd therein ; and upon the
 whole concludes, that such a gentle *Action of the*
Fire, as is always spontaneously present in the Uni-
verse, being applied to the liquid, and most
moveable, Part of a Vegetable Matter, so as to
cause little Alteration, and a slight Separation,
must be the first or leading Operation required.

Vegetables *considered with Regard to their Vessels and Juices.* *NEXT follows an Account of the different Parts of Vegetables, as divided into Solids and Fluids, or Vessels and Juices; in order to lay a Foundation for a due Understanding of the first Operation, and the whole Art of Chemistry: as the Effects thereof upon Vegetable Subjects, he conceives, may be hence clearly perceived; and the Learner instructed what kind of Separation to expect from chemical Analyses, or Resolutions.*

Corollaries from the Doctrine of Vegetables. *AND the Doctrine thus deliver'd is afterwards summed up in a few Corollaries, as he calls them; with a direct View to the regular conducting of Processes. The Amount is this:*

- (1.) *That there are great Diversities in the Juices of Vegetables; some of them being much more easily separable by Heat than others; so that too great a degree thereof will often confound or blend them together.* (2.) *That, consequently, the Chemical Operations upon Vegetables, must be differently suited, or performed upon different Parts thereof, according to the Intention.* (3.) *That as Vegetables contain Juices of different Colours, in their different Parts, the Ways of extracting these Juices must be differently suited.* (4.) *That the same is to be observed with regard to their Odours; which also reside in particu-*
- lar.

ART. I. HISTORIA LITTERARIA.

Iar Parts. (5.) That the same is also to be observed with regard to their Tastes. (6.) That the Seasons wherein Plants chiefly abound with the Juices or Parts required, must be carefully observed; as also the Soils wherein they grow and prosper best. (7.) That Plants in the Spring abound with thin, aqueous and saline Juices, and afterwards more with Oil; so that the same Operation will procure different Substances from them at different Seasons. (8.) That Chemistry, practised in the exactest Manner, can scarce obtain the Virtues of Vegetables, pure, and perfect; because the Operation constantly mixes the Parts first separated, with those that come after^c.

AND thus the preliminary Matters being dispatched, we are led to the first Set of *Processes*, viz. those upon *Vegetables*; the Author having first recapitulated, and again enforced, the *Geometrical Manner* he is so fond of, and resovles to proceed in^d.

THIS Geometrical Manner we must however observe; regards no more than the Order wherein the Processes are placed, one after another; so as to form a kind of continued Chain, whereof the Processes are the several Links, (tho' frequently broken;) but for the Order observed in describing the Processes themselves, it appears no more Geometrical than that of many other Chemical *Writers of Processes*; and is perhaps looser than that of *Le Febre, Barbusen, &c.*

BUT to give the better Idea of the Manner, and Conduct of the Author, it may be proper to single out some one *Process*, by way of Example;

A 3

^e Pag. 9—12,

^f Pag. 12, 13.

HISTORIA LITTERARIA. N^o. XIX.

ample: and none seems more advantageous for him, than the first *Process* upon Vegetables; which is designedly fundamental, opens the Scene, leads to the rest, and is one of the most curious Processes of the whole Number.

PROCESS I.

“ *The Distilled Water exbaling, in the Form of
Vapour, from the Plant Rosemary, by the
Summer's Sun.* ”

APPARATUS.

*The first
Process at
large.*

“ 1. TAKE Rosemary, fresh gather'd, in its Prime, in the Morning, with the Dew still hanging upon it, whole, not bruised, and not having its distinct Parts mixed by Confusion; but so contained in its different Vessels, as Nature had distributed them in the Plant itself, without any other foreign Thing mixed therewith, except the Dew that sticks to it^b.

“ 2. LAY it upon the broad, clean, round Plate, within the little cylindrical Furnace, described in Table XVII. Fig. 2. fitted to the height of two or three Inches; lay it on gently, without squeezing; and then cover the little Furnace with the large conical Still-head, made of Pewter; and apply a Glass Receiver to the Nose,

“ 3. WITH a bright, glowing Coal, that yields no Smoke, raise an equable Heat in the Furnace, not exceeding eighty-five Degrees upon *Fabrenheit's Thermometer*; to be kept “ up

^b This Period shews us something of the Author's faulty Manner of delivering his Processes, wherein he usually runs into Tautology, a needless Repetition of Circumstances, and Particulars no way essential.

Art. I. HISTORIA LITTERARIA.

7

" up so long as any Liquor drops from the
" Still-head, into the Receiver. Then taking
" away the Plant, a fresh Parcel may be a-
" gain successively treated in the same man-
" ner, till a sufficient quantity of this Water
" is obtained.

" 4. LET the procured Liquor stand at rest,
" in a clean Glass, exactly stopped, for some
" Days, in a cold Place; when becoming
" limpid, it will have the Smell and Taste of
" the Plant. .

The NATURE, and USES, of this WATER.

" IN this Liquor are contained, 1. the Li-
" quor of Dew, which consists of its own Parts.
" See Part I. p. 469, 470, 471. that are dif-
" ficultly separated from the Plant; but stick
" to it even in drying. Again this Dew, which
" applies itself externally, contains the liquid
" Parts of Plants, which being digested by the
" Heat of the preceding Day, and exhaling in
" the Night, are detained, and with it consti-
" tute one external Fluid, that is often clam-
" my; as may appear chiefly in Wax, Manna
" and Honey.

" 2. In this Liquor is contained the aqueous
" Moisture exhaling from the little Vessels of
" the Plant examined; which Moisture a-
" gain consists, for the greatest part, of sim-
" ple Water; as appears when it has stood
" long in an open Vessel: where the Smell and
" Taste vanish, and leave an insipid Water be-
" hind. Another Part of this Water is the
" subtle volatile Substance, which gives the
" particular Smell and Taste to the Plant;
" for this the Senses discover in the Water;

“ and it is in great measure lost to the Rosemary remaining after the Operation. 3. It seems also to contain Seeds, or other Corpuscles, from whence, at a certain Time, a kind of light, and whitish Weed, or moisture Matter, usually grows in this Water, and hangs suspended in the midst thereof ; daily encreasing, and extending its Bulk ; tho’ it did not appear at first. I have kept these Waters, in separate Vessels, unmov’d, and close stopped, and found, that after a Year, it began to grow, and then daily increased more and more, till at last the whole Liquor became ropy with this Mucilage, and grew thick and cloudy. Therefore this Water contains the elementary Water of the Plant, and the governing Spirit^a, which is small in Bulk, but rich in Virtue; and exhibits the Smell, and thence the distinct Taste of the Plant. Whence this exhaling Water is the Vehicle of that Spirit which exhibits^b the particular Virtue of the Plant, in an extremely small, subtle, highly volatile, and therefore easily separable Substance ; leaving the Body of the Plant exhausted in this respect. And hence, therefore, proceeds the Virtue of these Waters in Medicine ; which principally depends upon this Governing Spirit. For this being in many Plants endow’d with a sharp Mobility^c, affects the Nerves, raises the Spirits, and thence helps their Inactivity. But besides this common Principle of Action, it has another that is peculiar, singular, and wonderfully efficacious. This Paracelsus, in his Language, calls the appropriated

^a *Spiritus Rector.* ^b *Exprimit.* ^c *Acri Mobilitate,*

Art. I. HISTORIA LITTERARIA.

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"*propriated Essence*". The odiferous Exhalations of Lavender and Baulm agree in removing the Torpidity of the languid Nerves ; but the Smell of Lavender has besides this, a Virtue perfectly peculiar, and Baulm another. And from this Virtue proceed wonderful Effects in the Body ; which can only be derived from a faithful History of Plants, where their Virtues, found by Experience, are related. And this peculiar Virtue often performs contrary to the former common one. The Spirit of the *Indian Tuberose* Hyacinth, is accounted highly fragrant ; but excites wonderful Spasms in hypochondriacal Men and hysterical Women. Rue also widely diffuses its very odorous Spirits ; but these being received into the human Body, relax the Spasms occasion'd in the same Bodies, by the former Odour. We should also know that Human and Industry has discover'd, that those stupendous Effects which vegetable Concretes excite in the Body, both as Evacuants and Alterants, are owing to this fine Vapour of the Plants : for if this alone be perfectly separated from Drugs and Poisons, the remaining Mass is totally deprived of its Efficacy ; without almost any loss of its Weight. Hence let the Chemist be cautious and slow in pronouncing upon the Virtues of these Waters, and learn a long while, before he teaches Certainties. This being observed, we may say, that *they* will often remove the fainting of the animal Spirits,

^a *Eus appropriatum.*

^b Hisce observatis, dicero licet, si prius deliquium Spirituum Animalium tollere, & amoenitate odorum delicias præbere ad Suffumigia, p. 17.

" rits, and by their agreeable Smell, prove
" delightful in Perfumes ; for nothing more
" directly recreates and enlivens the Brain and
" Mind than such a Water of Baulm, full of its
" Spirit : and so the peculiar odorous Water
" of Rue ^b. Provided these Waters are kept
" confined, in well-stopped Vessels, in a cool
" Place, they retain these Virtues for a long
" time, even for a Year. Otherwise this most
" volatile Spirit, if it finds but a Crack, se-
" cretly steals out thereat; and leaves a vapid
" Water behind. This Experiment also de-
" monstrates what that is which spontane-
" ously goes off from Plants, dry'd in the
" Summer Air : viz. this Water, and the Spi-
" rit above describ'd. Hence also we learn
" the Nature of that Fluid, which rises first
" from Plants in Distillation. And hence we
" likewise know what that Matter properly is in
" Plants, which gives them their peculiar kind of
" Odour; viz. this *Governing Spirit* alone. Lastly,
" we in some measure learn from this first Ex-
" periment, what those Effluvia are, which Ve-
" getables in the open Air exhale into the Atmo-
" sphere; especially in the Summer Season : for
" it is very probable, that those continual Ex-
" halations of Plants, especially in the Day-
" time, greatly agree in their proper Nature
" with these Liquors, produc'd by the Art of
" Distillation in this first Process; tho' they
" differ in this, that the Exhalation is made in
" Parts continually recruited by the nourishing
" Matrix of Plants : whereas, in our Process,
" those Parts alone are collected, which re-
" mained

^b Nihil quippe directius cerebrum mentemque permulcer,
vivificatque, quam Melissæ talis aquæ Spiritu suo turgida;
peculiaris sic Rutæ aqua odorata. p. 17.

“ mained in the Plant after it was separated from the Earth; without being supplied by any new and constant Recruit. And hence that industrious and ingenius Gentleman observes in his *Vegetable Staticks*, that the Distillation of the Juice received in Glass Bottles, artificially applied to fresh cut Branches of Plants, in the Summer Season, is of this kind. See *Hales* in the Treatise above-mention'd, p. 50^a. Hence we may understand, that the *extensive*^b and often *wonderful*, peculiar Virtues of Plants, may be diffused from them through the neighbouring Air, and carried by the Winds to a vast distance. So that we must not presently esteem as fabulous what we find related in the History of Plants, concerning the *stupendous Effects* of Effluvia^c. The Shade of the Walnut-Tree is unwholesome, and binds the Belly^d. The Effluvia of Poppies near hand occasion Sleep^e, The Vapour of the Yew-Tree is reputed mortal, to such as sleep under it. The Smell of Bean-Blossoms, if long continued, disorders the Senses^f. Certainly the powerful Action of the Sun upon Plants, raises Atmospheres of wonderful Efficacy, by means of the Spirit it diffuses; and the Motion

^a Hinc igitur industrius, atque ingeniosus, Vir, in *Staticis Vegetantium*, observat, pertinere *huc exstillationem succi*, qui excipitur in lagenis vitreis, artificiose applicatis ad incisos recenter plantarum ramos, æstiva tempestate.

P. 17.

^b Latas valde, mirificasque sæpe, vires plantarum proprias. p. 17, 18.

^c Neque adeo fabulosis statim adscribendum, quæ de stupendis effectibus effluviorum tradi solent, in *Historia Plantarum*.

^d Juglandis gravis, alvumque sistens umbra.

^e Somnum icini dat Papaveris halius.

^f Fabarum florentium diu attractus odor mentem moveret.

“ tich of the Winds carries them to a great di-
 “ stance. The dark Shades of thick Groves
 “ occasion various Diseases, by the Vapours
 “ they collect ; and often prove mortal to the
 “ Foresters : as appears by sad Examples in A-
 “ mercia, where poisonous Trees abound. For
 “ this Spirit of Plants is a thing entirely singular,
 “ in every kind of Plants, and perfectly imita-
 “ ble, nor to be produc'd by any Art ; and
 “ has therefore Virtues peculiar to itself alone,
 “ yet wonderfully friendly to the Spirits of Men.
 “ But as some Plants have these Spirits exceed-
 “ ingly manifest to our Senses, whilst in others
 “ they scarce affect our Organs of Smell and
 “ Taste, with any observable Action, hence the
 “ Chemists have chiefly destined such Plants to
 “ this first Process, as are agreeable, and prin-
 “ cipally famous for their Odour. Such as those
 “ of the following short Catalogue, taken from the
 “ European Officinals, and a few of the Indian.

viz. *Angelica, Anise, &c.*

This Catalogue of Plants and Trees, pro-
 ceeds in alphabetical Order ; but being little
 to our present purpose, is here omitted.

“ SEVERAL of these Trees contain in their
 “ different Parts an aromatic volatile Matter,
 “ that may be got out of them by this first Ope-
 “ ration. For sometimes this their peculiar Vir-
 “ tue resides in the Roots ; as the camphorated
 “ Balsam in the Root of the Cinnamon Tree ;
 “ sometimes in their Woods, as in Rhodium
 “ Wood ;

* See a little above, how friendly they are. This Inad-
 curacy affords an Example of the Author's manner of ex-
 aggerating, as he frequently does at the Expence of Justice
 and Accuracy ; insomuch that unless due Allowance be
 made, and his Superlatives be often moderated ; what he
 says will be very apt to impose upon Learners.

" Wood; sometimes in their Bark, as in Cinnamon; in the Husk, as in Walnuts; and frequently in their Flowers, Leaves, and Seeds: Again, in the Waters, that flow from them, as in the Walnut Tree; in their Balsams, Gums, Tears, and Rosins, as in the Balsamic Trees. And such and so many Things we learn, from this first, single Operation. More might be added; but more might be irksome."

AND thus the first Process concludes; which we have given at large, and kept close to the Original, to shew, by the way of general Example, the manner wherein the Author proceeds in delivering the Processes of Chemistry.

THIS first Process, as we before observed, is in its own Nature entertaining and curious; but the Author, thro' his Reservedness or Stiffness, has not set it in an advantageous Light; so that it shews much worse than the same Process in the English Edition, with which we took the pains to compare it: on the contrary, he has deformed it with Tautology, Exaggeration, and Inaccuracy of Style, Sentiment, and Printing; and, what could not appear in the Translation, with an awkward and unseasonable Affectation of Rhetorical Elegancy, and Latinity. If these were accidental Faults, or happened only now and then, they ought to be overlook'd: but as they reign through the whole Performance, they cannot easily be excused; especially if we consider the pernicious Effects which some of them may have, tho' ever so much undesigned by the Author.

ALL the Amends which the Reader has to expect, must arise from the Matter of the Performance; and this indeed is commonly found and serviceable, provided it be taken not in the high

high Strain, wherein the Author too often delivers it; but in a discreet, sober and moderate Sense. And having given this Advertisement in the general, we proceed with our Account of the remaining Part of the Work.

Process 2.

Decoctions.

It was above observed, that there are 88 Processes upon Vegetables, the first of which is already described at large. The Second shews the Manner of making Decoctions; and is performed upon the Remains of the former. And as that manifested the Effect of 85 Degrees of a dry Heat upon a recent Plant; so this shews what Effect a moist Heat, or Fire and Water in conjunction, will have upon the same Subject; when the Heat is gradually raised from 85 to 212 Degrees; that is, a Heat sufficient to make Water boil.

3.
Robs,
Extracts,
&c.

Process 3. exhibits the Method of making Robs, Jellies, Extracts, &c. and is performed upon the Decoction of the second, by evaporating the superfluous Water, and by reducing the Remainder to a thick or somewhat solid Consistence; whence we understand what Parts of Vegetables are soluble in boiling Water.

4.

The fourth shews the manner of burning or calcining Vegetables to white Ashes, by means of an open Fire; and is performed upon the Remains of the second Process; where it is remarkable that the external Figure of the Plant remains perfect in the Ashes.

5. 6.

The fifth and sixth are Repetitions of the fourth, upon Subjects not robbed of their Salt by Decoction. These Processes shew, (1.) That Water assisted with the utmost Force of Fire, dissolves not the Solids; but only the Juices of Vegetables. (2.) That Fire employ'd by itself, has scarce a greater Efficacy upon Vegetables,

tables, or rather extracts less from them, than boiling Water; as leaving their Salt behind, which is dissolved by Water. (3.) That boiling Water extracts even an inflammable Substance from Vegetables. (4.) That the Oil and Salt naturally mixt in Plants, are together soluble in boiling Water, so as to remain united; tho' they are still separable by an open Fire. (5.) That the Juices of Plants and Animals in a healthy State, are naturally a kind of saponaceous Mixture, that becomes morbid upon the Separation of their Oil or Salt. And (6.) That the elementary Differences of Plants consist in their Juices; the more fixed and earthy Parts being alike in them all.

THE *seventh* Process shews the manner of obtaining the essential or natural Salts of Plants; ^{Vegetable} by suffering their Juices, properly purified and ^{Salts.} defended, to stand for some Months in a cool Place.

THE *eighth* shews how the native Salt, or *Tartar*, is obtained from vegetable Juices, after they have been fermented, or made into Wines; *viz.* by letting the purified Liquor stand in the Cask to shoot.

THE *ninth* shews the way of preparing that called the Medicated Salt of *Tachenius*; by torrifying a Plant, or burning it black, with a stifled Heat; then elixating the black Ashes, and evaporating the Liquor to a Salt. And Salts thus prepared, the Author highly recommends for their medicinal Virtues; and largely describes the Method of using them.

THE *tenth* Proces is a Repetition of the ninth, upon a dry'd Plant; the former being upon a green one.

11. THE eleventh shews the common way of procuring the fixed Salts of Vegetables, by Calcination, Solution in Water, and Evaporation.

12. THE twelfth shews the Method of preparing the fixed, corrosive, alkaline Sorts of Vegetables, and running those Salts *per deliquium*: being a farther Prosecution of the ninth, tenth, and eleventh.

13. THE thirteenth shews the Method of making the common Caustick, or a highly corrosive Salt, with Pot-ash and Quick-lime, for chirurgical Uses. And thus the Power of Chemistry upon fix'd alkaline Salts, the Author tells us, is carried as far as he was capable.

THESE Processes with regard to Salts make it appear, (1.) That fixed Salt is procurable by burning certain vegetable Subjects; some whereof afford a greater, and some a less Proportion thereof. (2.) That it is obtained only by means of Fire. (3.) That this Salt is not the native Salt of the Plant. And (4.) That it is of different Species or Degrees of Strength; according as the Fire has acted more or less thereon.

14. THE fourteenth Process shews that fixed vegetable alkaline Salt yields a bitter, crystalline, hard, fixed, unalkaline and somewhat vitreous Salt, by being dissolved in Water. This, tho' a common Observation, its Doctrine is of an extraordinary nature; but not duly prosecuted by the Author. And thus concludes the chemical *History of Salts*.

The History of distilled Waters. We next proceed to Distilled Waters; the Manner of obtaining which is delivered in four Processes.

15. PROCESS 15. therefore shews the common Method of distilling simple Waters, or what

what Parts of recent Vegetables rise with the Heat of boiling Water, and what remain behind: Whence it appears, that the sapid and odorous Parts of Plants chiefly exhale by such Treatment. And here the Rule is to stop as soon as the Water comes over without any remarkable Scent and Taste of the Subject.

T H E sixteenth shews the Method of cohabitating simple Waters; or returning them back upon a fresh Parcel of the same Subject; and distilling them off again, so as to make them richer. 16.

T H E seventeenth shews the Manner of distilling a Water from Plants, after they have been fermented with Water, and Yeast, or Honey, &c. which Method, tho' it somewhat alters the Virtues of the Subject, has considerable Uses. 17.

T H E eighteenth shews the Manner of distilling *per Descensum*, or downwards; a Process of little Significance. 18.

T H E nineteenth Process is perform'd upon the Remains of the fifteenth, sixteenth, seventeenth and eighteenth Processes; to shew what was left behind in those Operations; after the same manner as the fifth, sixth, ninth, tenth, and eleventh Processes were performed. And this concludes the Business of distilling Waters. 19.

VEGETABLE Oils come next in order. The **twentieth** Process therefore shews the common Manner of obtaining Oils from Seeds, Nuts, &c. by Expression or Squeezing. 20. *Vegetable Oils.*

Process twenty-first shews how to make a kind of vegetable Milk, or Emulsion, by grinding the oily Seeds, Nuts, &c. in a Mor-

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tar with Water; which thus dissolves their oily Parts.

22.

PROCESS twenty-second shews how Vegetables may be made to afford a large Proportion of Oil, barely by boiling them with Water, and scumming off the Oil as it rises to the top.

23, 24, 25. THE twenty-third shews how to procure
26, 27, 28, those called the *Essential or Chemical Oils of*
29. *Vegetables*; by Distillation with Water. And

under this Article the Author strangely trespasses against his own Rules, laid down in the beginning, to prevent the needless Repetition of any one Process: for after having, in the present Process, given an Example of the Manner of procuring these Oils, in the Leaves of Savin; he repeats the same Process no less than six times over, viz. in Process 24, upon Mint; in Process 25, upon Lavender; in Process 26, upon Fennel-seed; in Process 27, upon Indian Cloves; in Process 28, upon Sassafras; and in Process 29, upon Cinnamon: so that we have here seven Processes to shew what might as well have been shewn under one; especially after such Professions as the Author made at the beginning of doing nothing in vain, &c.

30.

THE thirtieth Process shews the Manner of distilling Oils *per Descensum*, by another Example in Cloves. And this too might have been omitted, as a thing sufficiently explained before, under Process eighteen; which shews the Manner of distilling *per Descensum*.

THERE are several remarkable Particulars shewn by this History of Oils. We will enumerate a few of them, viz. (1.) That the aromatic Virtue of Plants is contained in their essential

* See Original, pag. 2, &c.

essential Oil. (2.) That this aromatic Virtue is adventitious to the Oil, or barely resides therein; as a fine volatile Substance, that seems to have little or no considerable Gravity. (3.) That some of these essential Oils are very fluid; and seem to approach the Nature of highly rectified Spirit of Wine. (4.) That their specific or distinguishing Virtues chiefly depend upon the subtle or spirituous Part residing in them: which is a Particular that the Author inculcates over and over again, *ad nauseam usque.* (5.) That Spirit of Wine poured upon these Oils, and gently distilled from them, carries over their Spirit, or essential and distinguishing Virtues. And (6.) That therefore the peculiar Virtues of aromatic Plants are owing to this their native Spirit.

THE thirty-first Process shews what Substance is left behind in the Still, after the Distillation of essential Oils, by reducing the whole remaining Liquor to a Rob, or Extract, as in Process second. And thus ends the *History of vegetable Oils.*

THE thirty-second Process shews the common Method of analysing dry Vegetables, or *Vegetables* of resolving them, by the Retort, into their different Parts or Principles, as they are called; and is perform'd upon Guaiacum Wood, which thus separates into a Water, an Acid, a Spirit, two kinds of Oil, a Coal, and Ashes. And this Example serves for the *acid Tribe of Vegetables.*

THE thirty-third Process is a Repetition of the thirty-second, upon Mustard-seed, which thus resolves into a Water, a Spirit, a volatile alkaline Salt, and a Coal. And this Example serves for the *alkaline Tribe of Vegetables.*

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34. THE thirty-fourth Process shews the Method of separating distilled Oils, from the other Principles, wherewith they are mixed in the preceding Operations; and how these Oils are convertible, by Age, or long standing, into Balsams, or Rosins.

35. THE thirty-fifth Process is performed upon Turpentine, so as to resolve, it by the Retort, into an Acid, two kinds of Oil, Rosin and Colophony.

36. THE thirty-sixth is the same Process repeated upon Wax, with the addition of Sand, to prevent its swelling, exploding, or boiling over; and thus the Subject separates into a Water, an Acid, a fetid Spirit, and a kind of Butter.

37. THE thirty-seventh shews how to turn this Butter of Wax into a liquid Oil, barely by repeating the Distillation.

38. THE thirty-eighth Process shews the Manner of making an useful kind of things, called *Elæosaccharums*, or *Sugar-Balsams*; by grinding essential Oils with a large Proportion of Loaf-Sugar; which thus fits the Oils for mixing with aqueous Liquors; and when such Oils have any considerable medicinal Virtues, for being commodiously taken, so as readily to mix with the animal Juices.

39. THE thirty-ninth Process shews how to mix these *Elæosaccharums* with other Salts, Fluids, &c. so as to make *medicated Liquors*, or particular Potions for medicinal Use.

40. THE fortieth Process shews the Manner of making *odoriferous* or *artificial Balsams*, *Balsams*. with essential vegetable Oils, Wax, and Pomatum, by Mixture. And thus we are led to the Subject of Fermentation.

The Author appears to have taken more than ordinary Pains in delivering the Doctrine of Fermentation ; to do which the fuller and clearer, he lays down two *preliminary Processes*, one performed upon ground Meal, or Malt, made thin with Water; and the other upon Honey, diluted with Water ; to shew that in neither Case an inflammable Spirit can be obtained by Distillation ; without a previous *Fermentation* : which he therefore makes the Action or Operation that produces the inflammable Spirit in Wines, Malt-liquors, &c. And to enquire the more circumstantially into this capital Operation, he alters his Manner of Procedure, discontinues his Chain of Processes, and goes upon delivering the Doctrine of Fermentation in the way of a continued Discourse.

By the word *Fermentation* he understands *The Action* an intestine Motion, excited in Vegetables ; *defined*. whereby they are so changed, that the Liquor first rising from them in Distillation, is either an inflammable Spirit, or an uninflammable acid Liquor.

This Definition he seems to think exact and precise, as if it contained the *Essence* of the thing, and limited its *Form*⁴: but perhaps it will be found as arbitrary as any of those he rejects. The learned Professor seems to have something to learn in this Business of Fermentation ; wherein however he exults, as if no body had treated it tolerably besides himself. Indeed he here delivers many useful and just Observations ; but they are usually trite and common : for the learned Author does not seem acquainted with all the best modern Writers upon this

Subject; particularly, not with Stabl's *Zymotechnia Fundamentalis*: a Book published many Years ago.

Wine and Vinegar. All vegetable Liquors that afford an inflammable Spirit for the first thing in Distillation, the Author calls *Wine*; and all those that thus afford an uninflammable acid Liquor, he calls *Vinegar*. So that he makes no difference betwixt Malt-Liquors, and the fermented Juice of the Grape.

Fermentable Subjects classed. He proceeds to range fermentable Subjects into Classes, according to the treatment they require; viz. (1.) Grain, Pulse, and Nuts. (2.) Fruits. (3.) Juicy Plants. (4.) Fresh expressed Juices; especially those of Fruits and Trees. (5.) Inspissated Juices. And (6.) River Water; tho' he has some doubt about making this a Class. Under these six Classes, he judges, that all fermentable Bodies may be ranged.

The Requisites of Fermentation come next; which he makes to be, (1.) Maturity of the Subject. (2.) A moderate Proportion of Oil therein. (3.) A moderate Austerity or Stypticity. And (4.) Solubility in Water. But these Requisites are on the side of the Subject; which may all conspire in the greatest degree, and yet no Fermentation ensue.

Ferments. The principal *Ferments*, according to him, are, (1.) All Subjects greatly disposed to ferment. (2.) Yeast. (3.) Lees. (4.) *Cassia Fistularis*, Manna, Honey, Sugar, &c. (5.) Baker's Leaven. (6.) Remains of former fermenting Matters sticking to the Cask. (7.) Whites of Eggs, &c. tho' these latter are improperly called *Ferments*; as only thickning the Juices that of themselves are too thin to ferment kindly. (8.) Acids and Alkalies, which are also abundantly

sively called *Ferments*. And (9.) Very austere Substances.

THE Author next proceeds to consider those Preparations that the better fit fermentable Subjects for fermenting; and here describes how fitted the Art of Malting; and then the Way of squeezing Fruits for their Juices; diluting Honey, Sugar, &c. with Water; so as to fit and prepare these several Subjects for fermenting, according to their several Classes.

THE Quantity of Ferment which each Subject requires, is next considered; where he shews that certain native vegetable Juices require no Ferment at all; and that the Proportion of Ferment is to be suited according to the Climate, and natural Disposition of the Subjects to ferment.

THE Phænomena that appear in the Action of Fermentation are next enumerated; as the Swelling or Heaving of the whole Mass; the rising of a Head on the Top; its sinking again, and at length its falling to the bottom; which shews the Operation to be finished. And here it is highly remarkable, that the Vapor arising from fermenting Liquors, is a strong and sudden Poison, if received by applying the Nose to the Orifice of a Cask, in the Violence of Fermentation.

THE Liquor thus fermented acquires, (1.) The Change of an inebriating and heating Quality; whereas before it is usually cooling, and relaxing, (2.) An inflammable Spirit. (3.) It shoots a Tartar by standing. (4.) It has a vinous Taste and Smell, &c.

THE Things that promote Fermentation, are, (1.) External Rest. (2.) A free Admission of Air. (3.) Warmth. And, (4.) A proper Season.

Season of the Year, as the Spring and Autumn. The Things that hinder it, are, (1.) The Fume of burning Brimstone. (2.) Alkaline Salts, and alkaline Earths. (3.) Closeness of the Vessel. (4.) Too great Heat. And, (5.) Extraction of the Air from the Vessel, and Liquor, by the Air-Pump.

*Fermented
Liquors.
how preser-
ved and di-
stilled.*

We are next shewn how to preserve the fermented Liquor; which is a thing known to every one: and afterwards how to distil it for its inflammable Spirit; the Apparatus and Manner whereof does not greatly differ from that of distilling simple Waters, as described under Process fifteenth. And thus at length concludes the History of *Fermentation*; wherein we wish the Author may meet with all the Success he desires, with regard to establishing a solid Doctrine of general Use: for his Notions here seem to be but narrow and limited; whereas the Subject is copious, and diffusive.

*43, 44.
Vegetable
Matters
fermented.*

The forty-third and forty-fourth Processes are Exemplifications of the general Doctrine of Fermentation; the one upon Meal and Malt, fermented with Water; the other upon Honey, fermented in the same manner; to shew that they will thus make what the Author calls Wine.

*45, 46.
Distilled
for spirit.*

The forty-fifth and forty-sixth Processes are performed upon the preceding fermented Matters, to shew the common Way of making inflammable Spirits by Distillation; and that an acid Liquor will rise after the Spirit is come over.

*47.
The Spirit
rectified.*

The next Process shews the Manner of rectifying inflammable Spirits, by a second Distillation; so as to obtain them purer than in the two last Processes.

THE

The forty-eighth Process shews the Manner of making inflammable Spirits into Alcohol, or high rectified Spirit of Wine, by Re-distillation, without addition. 48.

The forty-ninth Process shews the Method of making Alcohol, by means of Distillation, with fixed alkaline Salt. 49.

The fiftieth Process explains the common Manner of making Vinegar, in France; by setting Wine upon Rape, or the Husk of Grapes, &c. in the Sun, to heat for some Days, &c. 50.

PROCESS 51. exhibits the Analysis of Vinegar, or its Resolution, by Distillation into an acid Water, an acid Spirit, an Extract, a Sap, a Tartar, and an Oil. 51.

PROCESS 52. shews the Manner of rectifying distilled Vinegar, by Distillation, without addition. 52.

PROCESS 53. shews the Manner of rectifying distilled Vinegar from Verdigrease; and the Manner of making Verdigrease itself. 53.

PROCESS 54. shews the Manner wherein Tartar is generated from Wine; tho' Process 8, seems designed for the same purpose. 54.

PROCESS 55. exhibits the Analysis of Tartar; or its Resolution into Water, acid Spirit, Oil, and fix'd Alkali; by dry Distillation. 55.

PROCESS 56—61. inclusive, shew the Manner of making Tinctures, by means of inflammable Spirit, or Spirit of Wine. The Operations are performed upon, (1.) Gom-Lac. (2.) Myrrh. (3.) Amber. (4.) Benjamin. (5.) Guaiacum Wood. And, (6.) Scammony: whereas a single Operation might have served for all; the rest being easily reducible to a single Case, by a few short Rules. 56, 57, 58, 59, 60, 61.

62.

PROCESS 62. shews the Manner of making *Purging Potions*, by mixing the purging spirituous Tinctures of Scammony, Jalap, &c. with purging Syrups, &c.

63.

PROCESS 63. is a very slight Process, scarce worthy of the Name ; being no more than dropping Tincture of Benjamin into Water, to make the Liquor called *Virgin's Milk*.

64.
Rosins.

PROCESS 64. shews the Method of making artificial Rosins, by adding Water to the spirituous Tinctures of resinous Vegetables, made according to Process 60, and 61.

65.
Essential
Extracts.

PROCESS 65. exhibits the Manner of making essential Extracts, with Spirit of Wine ; by an Example in Saffron.

66.

PROCESS 66. seems too trifling for the Place assigned it ; being no more than the Recovery of Camphire from camphorated Spirit of Wine, by the addition of Water.

67.
Chemical
Quintes-
sence.

PROCESS 67. is no more than dissolving a chemical Oil in Spirit of Wine, under the pompous Title of making a *chemical Quintessence*.

68.

PROCESS 68. shews the Way of making dry *Quintessences*, as they are called ; being only a kind of Elæosaccharum, made by adding a liquid Quintessence to Sugar, and exhaling the superfluous Spirit of Wine.

69.
Simple and
aromatic
compound
spirits.

PROCESS 69. shews the Manner of making simple and simple aromatic Spirits, by an Example in Lavender Flowers, distilled with Spirit of Wine.

70, 71.

PROCESS 70, and 71. are needless Repetitions of the preceding Process ; the one upon dry'd Mint, the other upon fresh Rosemary.

72.

PROCESS 72. is only the same Process repeated upon several Ingredients at once, as Lemon-peel, Orange-peel, Roses, Lavender, Mace, &c.

PROCESS 73. shews the Method of making common Soap, by boiling Oil with a Lixivium, or Lee, of Pot-ash.

73.
Soaps.

PROCESS 74. shews how to make a Soap with a distilled Oil, and fixed Alkali; wherein the Secret is perfectly to free both the Oil and Alkali from all aqueous Moisture.

74.

PROCESS 75. delivers a tedious Way of preparing *Tartarised Tartar*, by dropping Oil of Tartar *per deliquium* into a boiling Solution of Tartar; whereas the common Chemists have a much readier, more certain, and perfect Way, by dissolving a Mixture of Salt of Tartar and crude Tartar together in Water.

*Tartarised
Tartar,
&c.*

PROCESS 76. shews a tedious Method of making Regenerated Tartar, with fixed Alkali and Vinegar. A shorter and better Way for the purpose is given by *Barchusen*, and other chemical Writers.

76.

PROCESS 77. shews the Way of making the *Tincture of Tartarised Tartar*, by adding Alcohol to the Production of Process 75.

77.

PROCESS 78. exhibits the Solution of Regenerated Tartar in Alcohol, and is the same Process as the former, perform'd upon the Production of Process 76.

78.

PROCESS 79. shews how to make *Harvey's Tincture of Salt of Tartar*, by digesting common Spirit upon Tartar, roasted, or calcined, only to Blackness.

79.

PROCESS 80. shews the Manner of making *Helmont's Tincture of Salt of Tartar*, by digesting Alcohol upon Salt of Tartar.

80.

PROCESS 81. shews the Way of making *Elixir Proprietatis*, with distilled Vinegar; as the 82d, does with distilled Waters; the 83d, with the addition of fixed Alkali; the 84th, with the *Elixirs.*

81.

82.

83.

84.

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85. the addition of Tartarized Tartar; and the 85th, with the addition of Regenerated Tartar: so that these are but different Modifications of the same Process.

86. PROCESS 86. exhibits the Analysis of Wood-Soot, in the manner of Process 32, and 33. and shews what Parts of Vegetables fly off in burning. And here it is remarkable, that fixed Earth is found in Soot.

87. PROCESS 87. exhibits the Analysis of Amber, of *Amber*, after the same manner.

88. THE Processes upon Vegetables conclude with the artificial Manner of putrefying them; or making them heat, rot, and change to an animal Nature; so as by Distillation to afford the same Principles as animal Subjects: whence this last Process leads directly to the Processes upon Animals, which are next to follow.

Processes upon Animals. THE Processes upon Animals are introduced with a few Particulars, derived from *Medicinal History*, and delivered in the way of Preliminaries.

89—91. PROCESS 89—91. are performed upon *Cows-Milk*; to shew, (1.) That when new, it is neither acid nor alkaline, saline or spirituous. (2.) That it coagulates or curdles with Acids. And (3.) That it turns yellow by being boiled with fixed Alkali.

92—98. PROCESS 92—98. are all performed upon *Urine*, to shew, (1.) That new-made Urine is neither acid nor alkaline. (2.) That by Distillation it affords a fetid nauseous Water, neither acid, alkaline nor vinous. (3.) That the Remainder after the Distillation is neither acid, alkaline, or saponaceous; but saline and fetid. (4.) That recent Urine inspissated, and distilled with Sand, affords an alkaline Spirit, a volatile Salt,

a fetid Oil, and saline Faeces. (5.) That fresh Urine inspissated, and distilled with fixed Alkali, affords the same. (6.) That recent Urine inspissated, and mixed with Quicklime, affords a fiery Spirit, but not alkaline. And, (7.) That a native Salt is procurable from Urine, in the manner of the essential Salts of Vegetables, according to Process 7.

Process 99. is more than ordinarily trifling, tho' set off with pompous Words; as only shewing, that Milk by standing affords Cream, and turns sour. 99.

Process 100. shews that Urine by Digestion, or warm standing, turns alkaline; and Process 101. that, by Distillation, it will now afford an alkaline Spirit, a fetid Oil, a volatile Salt, Phosphorus, and Sea-salt. 100, 101.

Process 102. relates the Origin and common Manner of making Sal-ammoniac in the *Sal-Ammoniac* of the *Levant*; and also that it may be obtained from Soot. Process 103. only shews that this Salt is neither acid, nor alkaline; Process 104. that it will sublime into Flowers; Process 105. that mixed with Quicklime, it affords a fiery Spirit, as in Process 97. Process 106. shews that this Salt distilled with fixed Alkali, affords an alkaline Spirit, and a volatile Salt; and Process 107. shews what kind of Salt remained behind in the last. Process 108. shews that a particular saline penetrating Spirit is producible, by mixing a pure alkaline Salt with strong Spirit of Vinegar.

Process 109—113. are all performed upon the White of Eggs; to shew, (1.) that the *Whites of Eggs* of a new-laid Egg is neither acid, alkaline, nor spirituous. (2.) That it will concretre

crete to a solid Mass, by the heat of boiling Water. (3.) That it will coagulate with Alcohol. (4.) That being boiled and distilled *per se*, in a Bath-heat, it affords a large Proportion of an aqueous Liquor. And, (5.) That being kept warm for a few days, it will putrefy.

114—118. PROCESS 114—118. are performed upon *Serum of the Serum of human Blood*; and shew, in the manner already so often-repeated, that, (1.) Recent Serum of human Blood, is neither acid, nor alkaline. (2.) That it will putrefy by Digestion, or warm standing, and turn to an Ichor. (3.) That it will coagulate in boiling Water. (4.) That it will coagulate or grow horny with a dry Heat. And, (5.) That it will also coagulate with Alcohol.

119. PROCESS 119. exhibits the Analysis of Blood, by Distillation, to shew what Principles it will resolve into by different degrees of Heat.

120. PROCESS 120. shews the Analysis of Horses Hoofs; in the manner already several times performed.

121. PROCESS 121. shews the Manner of depurating and separating the Principles, or different Parts obtained from vegetable and animal Substances by a dry Analysis, or scorching Heat.

122. PROCESS 122. shews that a kind of Soap, or the *Offa Alba*, may be made by mixing pure volatile Salt and Alcohol together.

123, 124, 125. PROCESS 123, 124, and 125. shew the common Manner of making Sal Volatile Oleosum, the Simple the Compound, and the Particular, by distilling Spirit of Wine from aromatic Ingredients, Salt-ammoniac, and Salt of Tar-tar: where a single Example might have been sufficient.

PROCESS 126. shews an extemporaneous Method of doing the same thing, by barely shaking Spirit of Wine, Salt of Tartar, Sal-ammoniac, and Aromaticks together. 126.

THESE Processes upon Animals close with Process 127. which shews the Phænomena of the Blood and Serum ; as expos'd to the Air, and Fire; or mixed with Water, Salts, Acids, Alkalies, Spirits, Oils and Soaps. 127.

THE Processes upon Minerals, begin with *Salts*; proceed to *Sulphurs*; then to *Metalloids*; and end with *Semi-metals*. And of Salts *upon Minerals*. the Author judges Nitre the properest to begin with.

THE Processes therefore from 128—141. in-128--141. clusive, are all performed upon *Nitre*; and shew, (1.) the Way of trying this Salt; or that it is naturally neither acid, alkaline, nor inflammable. (2.) The Way of purifying it by Solution in Water and Crystallization. (3.) How it may be changed to an Alkali, with Tartar and Fire. (4.) How the same may be done with live Wood-coals. (5.) How it is made into *Sal Prunellæ*, by Deflagration with a little Sulphur. (6.) How into *Sal Polychrestus*, with more Sulphur. (7.) The Way of preparing *Glauber's Spirit of Nitre*, by distilling the Salt with Oil of Vitriol. (8.) The Way of making *Spiritus Nitri dulcis*, with *Glauber's Spirit of Nitre*, and Spirit of Wine. (9.) The Way of regenerating Nitre from its own fixed Alkali, and Spirit; barely by mixing the two together, with Water, and suffering the Solution to crystallize. (10.) The Way of making a semivolatile Nitre, by using a volatile Salt instead of a fixed one; and proceeding as before. (11.) *Glauber's Alcahest*, or the Oil of fixed Nitre *per deliquium*. (12.) *Nitrum Nitratum*,

tratum, or Nitre impregnated, and made acid with its own Spirit. (13.) Vegetating Nitre, or the *Caput Mortuum* left in making Glauber's Spirit of Nitre, shewn to grow downy, or to sprout in the open Air: And, (14.) the common Method of making Spirit of Nitre with Bole.

142--146. THE Processes from 142, to 146, inclusive, upon Sea-salts. are performed upon Sea-salt; and shew, (1.) The Way of purifying this Salt, by Solution in Water, Filtration, and Crystallization. (2.) The Way of making Glauber's Spirit of Sea-salt, by distilling the Salt with Oil of Vitriol. (3.) The Way of obtaining its Spirit with Bole. (4.) Glauber's *Sal Mirabile*, by dissolving the *Caput Mortuum*, left in distilling his Spirit of Sea-salt, and crystallizing the Solution. And, (5.) Sea-salt regenerated from its Spirit and fixed Alkali.

147. PROCESS 147. shews how Sal-ammoniac may be regenerated, by pouring its Spirit to the Spirit of Sea-salt.

148. PROCESS 148. shews the Method of making *Tartar of Vitriol*, with Oil of Vitriol and Oil of *Tartar per Deliquium*. And this concludes the Processes upon Salts. The next Set are perform'd upon Sulpburs.

149--161. PROCESS 149—161. inclusive, are all perform'd upon common Brimstone; and shew, (1.) Its Nature, Disposition, and how it is to be examined. (2.) How sublimed by Heat in close Vessels into Flowers. (3.) How its acid Spirit is obtained by burning under a Glass Bell. (4.) How it may be dissolved by Distillation and Cohobation, with a volatile alkaline Spirit. (5.) How it may be dissolved in Alcohol, by means of fixed Alkali. (6.) How made into a Syrup, by the same means. (7.) How dissolved by boiling

boiling in expressed Oil. (8.) How dissolved by boiling in æthereal Oil of Turpentine. (9.) Its Balsam made into a Soap, as in Process 73. (10.) The Balsam or Soap of Sulphur joined with Alcohol. (11.) Sulphur obtained from Oil of Turpentine and Oil of Vitriol, by Distillation. (12.) The same obtained from Alcohol and Oil of Vitriol, in the same manner. And here end the Processes upon Sulphur. We next proceed to those upon *Metals*; and first upon *Iron*.

PROCESS 162—170: are all performed with ^{162—170.}
Iron; and shew, (1.) The Way of making the ^{Upon Iron.} Vitriol of Iron, with Oil of Vitriol, and Iron-filings. (2.) The tartarized Vitriol of Iron; by boiling the former with Tartar and Water. (3.) The Way of obtaining the white, grey and red Calx of Iron, by differently calcining the Vitriol of Iron. (4.) The Liquor of Iron *per deliquium*; by running the red Calx in the Air. (5.) The Yellow, or Golden Tincture of Vitriol of Iron, by digesting it with dulcified Spirit of Sea-salt. (6.) The Solution of Iron in *Rhenish Wine*, by digesting the Wine upon Iron-filings. (7.) Iron dissolved by boiling in Vinegar. (8.) Iron sublimed with Sal-Ammoniac. And, (9.) Certain Tricks or *Lufus*, as the Author calls them; by applying Iron to Brimstone; so as to make them grow hot and take Fire, by mixing them into a Paste with Water, &c.

PROCESS 171—179. are performed upon ^{171—179.}
Lead; and shew, (1.) The Method of making ^{Upon Lead.} Ceruse or white Lead, by suspending Plates of the Metal in the Vapour of Vinegar. (2.) The Vinegar of Lead, by boiling Ceruse in Vinegar.

(3.) The Salt or Sugar of Lead, by crystallizing the Vinegar of Lead. (4.) The Salt of Lead with a dilute Spirit of Nitre, instead of Vinegar. (5.) An alchemical Treatment of the Salt of Lead with Alkalies, in order to procure the Mercury of the Metal; which the Author here seems, in the alchemical Manner, to intimate possible. (6.) The Reduction of the Sugar or Vitriol of Lead to a Calx, by keeping it stirred over the Fire. (7.) The Balsam of Lead, by dissolving the Metal in boiling Oil. (8.) The Balsam of Lead with æthereal Oil of Turpentine, by boiling the Menstruum upon Sugar of Lead. And, (9.) The Glass of Lead, by melting Red Lead with Sand.

180-186.
Upon Silver

PROCESSES 180-186. are performed upon Silver; and shew, (1.) The common Way of dissolving pure Silver in *Aqua fortis*, or Spirit of Nitre. (2.) This Solution reduc'd to the Vitriol of Silver, by Crystallization, or cool standing. (3.) The Lunar Caustic, or *Lapis Infernalis*, by melting the Crystals of Silver, and pouring the Matter into Moulds. (4.) The Silver Pill, or celebrated Purge in the Dropsy; by mixing a Solution of Nitre with a Solution of the Crystals of Silver, and exhaling the superfluous Moisture. (5.) Inflammable Silver, or Silver made to flame, by putting a little of the Lunar Caustic into a scooped glowing Coal; whereby the Silver is at the same time recover'd. (6.) Silver recover'd when dissolved in Spirit of Nitre, by Precipitation with Copper-plates. (7.) The *Lunæ Cornea*, or Manner of bringing Silver into a horny Substance, by precipitating a Solution of the Metal with Sea-salt, and melting the Precipitate.

Pro-

PROCESS 187. shews that Tin will dissolve in ^{187.}
Aqua Regia. Upon Tin.

PROCESS 188—192. are performed upon ^{188—192.} Copper; and shew, (1.) That this Metal will dissolve in distilled Vinegar; (2.) In a Solution ^{Upon Cop-} per. of Sal-ammoniac. (3.) In *Aqua fortis.* (4.) In *Aqua regia.* And, (5.) In volatile Alkalies.

PROCESS 193—204. are either performed ^{193—204.} upon, or by means of Mercury, or Quicksil- ^{Upon} ver; and shew, (1.) The Way of purifying Quicksilver, or discovering when it is foul and adulterated; and this by means of Distillation (2.) That it dissolves in *Aqua fortis.* (3.) That this Solution, when rich, shoots into a Vitriol by standing. (4.) That this Solution precipitated with Sea-salt, makes the white Precipitate of Mercury. (5.) That the same Solution evaporated, and urged with a strong Heat, makes the red Precipitate of Mercury. (6.) That the Vitriol of Quicksilver, dry'd, and sublimed with decrepitated Salt and Vitriol, makes Mercury-Sublimate. (7.) That Quicksilver dissolv'd in Oil of Vitriol, brought to Calx, and washed, makes the Turbitb Mineral. (8.) That the same Calx turns to a fiery Oil of Mercury, by having Oil of Vitriol, several times drawn over from it. (9.) That Quicksilver being intimately mixed with Brimstone, makes Æthiops Mineral. (10.) That this Æthiops Mineral being sublimed, makes factitious Cinnabar. (11.) That all the Metals except Iron, amalgamate with Quicksilver. And here, among the rest, the Author delivers a ready Way of making the Amalgam of Copper, by grinding the Metal (first dissolved in *Aqua fortis.*, then precipitated, wash'd, and dried) along with Mercury; which we will may succeed so easily as he declares it will.

will. (12.) We have another alchemical Process, on the Manner of washing Metals, by grinding them with Mercury and Water. But the Author reserves what he can say upon this Process to another Opportunity.

205. PROCESS 205. shews the Manner of dissolving Gold in *Aqua regia*; and with this conclude the Processes upon Metals.

We are now come to the last Stage of these Processes upon Semimetallic metals. the Author divides into saline and sulphureous. Under the saline kind he only insists upon Vitriol, and under the sulphureous, on Antimony.

206. PROCESS 206. therefore shews the Manner of analysing Vitriol, or resolving it into Spirit, Oil, and Colcothar; that is, the common Method of making the strong Acid, abusively called Oil of Vitriol; which is performed by calcining the Subject, and afterwards urging it with a violent Heat, in certain earthen Vessels, or Long-Necks, made for the purpose; so as to drive over the Liquor into Glass Receivers.

207. PROCESS 207. shews the Manner of making what is called *Ens Veneris*, from the Colcothar remaining in the preceding Operation; by subliming the washed Calx, with Sal-ammoniac.

208—227. are all performed upon Processes Antimony; which is here produc'd as an eminent upon Anti-Example of the sulphureous Tribe of Semimetallics. These Processes shew, (1.) The Way of dissolving Antimony in *Aqua regia*. (2.) How a real Brimstone may be obtained from it, by means of the preceding Solution, and Washing. (3.) That Antimony turns to a Glass, by being first calcined, and afterwards melted. (4.) The common Way of making the Regulus of Antimony,

spony, by melting it with the fluxing Salts; or with Tartar and Nitre. (5.) The Way of making the Martial Regulus, by melting Antimony with Iron and Nitre. (6.) The Way of making the *alchemistical Regulus of Antimony*, in which Subject the Author says he is ashamed to own how great a Part of his Life-time he has spent. (7.) The Way of obtaining the Golden Sulphur of Antimony. (8.) The common Method of making the *Crocus of Antimony*. (9.) A mild Emetic from Antimony. (10.) A diaphoretic Antimony with Nitre. (11.) The common diaphoretic Antimony. (12.) *Antimonium Nitratum*. (13.) The fixed Sulphur of Antimony. (14.) The Butter and Cinnabar of Antimony. (15.) The Way of reducing the Butter of Antimony to an Oil. (16.) The *Mercurius Vitæ* of Antimony, and the Regulus thereof. (17.) The Philosophic Spirit of Vitriol, or the filtered acid Liquor of the *Mercurius Vitæ*. (18.) *Helmont's Flowers of Antimony*. (19.) *Helmont's fixed diaphoretic Flowers of Antimony*. (20.) And lastly, *Helmont's purging Diacetation*, from the fixed Flowers of Antimony; all which, as being trite things, of inferior Consideration (except the alchemistical Regulus) we have lightly passed over, or barely indicated.

THE whole is closed with the *Recapitulation*, The *Author's Recapitulation* above; for which as there was no great necessity, so it contains very little to the purpose; being only a jejune and dry Indication of Particulars, occurring under the Processes, to give some light into the Business of Chemical Solution, Coagulation, Precipitation, Effervescence, Acid and Alkali, Tastes and

HISTORIA LITTERARIA. N° XIX. and Odours, and the Production, Destruction, and Change of Colours.

AND thus at length we finish our Account of this celebrated Work ; having endeavour'd, as we went along, to give a summary View of its several Parts. We have been the larger upon it, because great Expectations were formed of it, as coming from a very eminent Man, of long Experience in the Art, and now in the Prime of his Life for Judgment and Knowledge. We have a great Veneration and Esteem for the Author, and his other Works ; but must take the liberty to say, that a better System of Chemistry might have been expected from him, who has practised and publickly professed this Art for so many Years ; especially when he took a considerable Time to publish his own Work, after it had been officiously and piratically printed by others. The Design is laudable and noble ; viz. the Instruction of Beginners and Learners in Chemistry : but then the Book is not well suited to this End ; as being wrote in an affected and intricate Manner ; not adapted to the Capacities of Learners ; so as in this respect to fall short even of the surreptitious *Latin* Edition ; and much shorter of the *English* one, given some Years since from that. Upon the whole, the Author has swelled his Work with many needless Repetitions ; given us scarce any thing new, or better described than in other Authors ; often dwells upon trifling Particulars ; raises many things beyond the Truth ; shews no Economy with regard to the due Distribution and Printing ; and might, according to his own View, have reduced it to half the Size.

If an English Translation be gone off with, we hope these Inconveniences will be remov'd; otherwise its Readers may deserve to be pitied. We hope also, as the Work was intended to give only the Elements of Chemistry, and is no more than an ordinary Collection from other Writers, that the learned Professor will, according to his repeated Intimations, publish something of his own, of a higher kind, to put his Admirers in countenance, make his Readers some sort of Amendments, and farther instruct those who have already made some little Proficiency in the Art; tho' they are not arrived to that Perfection therein, of which he is or ought to be Master.

ARTICLE II.

Nicolai Holtii, V. D. M. Apophoreta Sacra; sive Dissertationum Theologicarum Varii Argumenti Fasciculus.

That is,

Theological Dissertations upon divers Subjects, by the Reverend Mr. Nicholas Holtius, Leyden 1732. 8vo. p. 272.
P.

MR. Holtius has not thought fit to tell us, in the Title-page of his Book, where he exercises his pastoral Functions; but as he has dated his Dédication from Coudekerk, a little Village near Leyden, we have reason to believe he is a Minister of that Place. But where-ever be his Flock, they are not in the same danger, as was lately A certain Congregation in England, of having, as 'twas said, Poison administered to them

them instead of wholesome Food : for immediately after the Title, we meet here with a Declaration, that these Dissertations have been found Orthodox, by the Professors of Divinity at Leyden. How far such a Certificate may recommend a Book to some of our *English* Readers, we shall not take upon us to determine ; but we must observe in behalf of our Author, that being a Minister of the National Church in *Holland*, he is subject to the *Dutch* Synod, and is not at Liberty to publish any Book, without having first obtained from the Ministers appointed to examine all the Writings of their Fellow-Clergymen, or from the Professors of Divinity, a Certificate that the Book is sound and Orthodox : And if a Minister of the Establish'd Church publishes any thing without his Name, he is liable, if discover'd, to be prosecuted, for having broken through the Constitutions of the Synod ; and in such a Case the Penalty is, to be suspended from his Functions for some time, nay, he is often in danger of being depriv'd of his Living. It is therefore no wonder, if under such *Difficulties and Discouragements* the *Dutch* Divines publish nothing, but what is common and trivial, or what runs in an odd mystical Train. They must not go out of the beaten Road, or if they dare venture out of it, it must be only in Matters of little or no moment. It is true, they that are not of the Establish'd Church, as the Remonstrants, enjoy more Liberty ; which is the Reason, why generally speaking, their theological Performances abound with Sense, and come nearer to those of our *English* Divines : But this only by the way, we shall now give an Account of

Mr.

He has intitled the first *Mackpelah, and Ha-
kél-dama*^b; Or, of the Privilege of being bury'd in
the Land of Canaan. Every body, says our
Author, will grant, that the Custom of bury-
ing the Dead, is not only very ancient, but
likewise more suitable to the Dignity of human
Nature, and more proper to testify our Hope
of a future Resurrection, than the burning or
any other ancient Method of disposing of them.
I will not dispute Mr. Holtius's Observation con-
cerning the Decency of hiding dead Bodies un-
der ground, especially if they be cover'd with
Earth deeply enough to prevent all dangerous
and noisome Exhalations. But then, I question
very much, whether a Man of Sense can approve
of the Custom now generally prevailing over
all Christendom, of burying the dead in Cities,
nay in the very Churches. Among the ancient
Romans, it was forbidden by the Laws of the
twelve Tables, to bury or to burn the dead in
Rome. *Hominem mortuum, inquit Lex in XII.
Tabulis, in Urbe ne sepelito neve urito*, says Tully.^c
And here I shall observe, after Mr. *Bernard*,
the late Author of the *Nouvelles de la Repub-
lique des Lettres*, that "whatever might have been
the Reasons of that Law, the Christians who
have borrowed so many superstitious Customs
from the *Heathens*, should have done well,
if they had imitated them in this Law. E-
very body knows, that the invisible Particles,
which are continually exhaling from putre-
fied bodies, may corrupt the Air, and cause
a great many Distempers."^d *Verbeyen*, a fa-
mous Physician, signified in his Epitaph, which

^b See Gen. xxiii. 17. Acts i. 19. ^c De Leg. Lib. II.
^d Nouv. de la Rep. des Let. 1703. p. 138.

he made himself, how much he dislik'd the Custom of burying the Dead in Churches. *Philippus Verbeyen, Medicinæ Doctor & Professor, partem sui materialem hic in Cœmeterio condidit, ne Templum dehonestaret, aut nocivis balistibus inficeret ; requiescat in pace*^a. And I have heard of another Physician, who desired to be bury'd somewhere in an open Field, far off from any inhabited Place, that he, who had been useful to his Countrymen during his life-time, might not be hurtful to them after his death. But a Notion has prevailed, that there is a certain Holiness belonging to Churches, or consecrated Places, as if one could more easily go to Heaven from thence, than from any un-consecrated Place. True. Christians however should not mind how their Body is dispos'd of after death, tho' for Decency's sake, and in compliance with other People's weak and mistaken Notions, it is fit they should take care to have their Friends and Relations bury'd as usual. *Famæ tantum & consuetudini tribuendæ funebres pompæ & exequiæ ; contemnendæ idecirco in nobis sunt, sed in nostris non negligendæ.*

IT is true, the aneient Patriarchs have not been indifferent as to the Place where their Remains should be deposited ; and, as our Author observes it, they look'd upon it as a Privilege, to be bury'd in the Land of Canaan, as appears from Jacob and Joseph's Wishes, who both dying in a strange Land, desir'd their Bones should be carried into the Land of Canaan ; for which purpose they took an Oath, the former of his Son, the other of his Relations^c. Mr. Holtius says the Reason of this Desire of the Patriarchs was

^a *Journal des Scav. Fevr. 1710, p. 227.* ^b *Gen. xlvii, 29—31.*
and l. 25.

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was their Faith; and he adds, that 'a Christian cannot deny it, since St. Paul tells us of *Joseph*, that by *Faith*, when he dy'd, he gave Commandment concerning his Bones'.

But, it may further be ask'd, what the Fathers did especially look for, in the Land of Canaan, which could not be found in any other Country? Why, they had a regard, answers our Author, to the Benefits of the Covenant of Grace, which God had entered into with them. The being bury'd in the Land of Promise, was to them a Sign and a Pledge, that *Jehovah* would be their God, even after their Death: For this reason, *Abraham* altho' he had no Inheritance in that Land, nay, not so much as to set his Foot on it, and altho' he would not buy an Estate there, but rather wait patiently, 'till God should grant the whole Land to his Seed, yet he bought for himself and Family a Burying-ground. Thereby he testified his Hope, that tho' God did not give him during his Life-time the promis'd Land, yet he would not forsake him after his Death, but would perform whatever he had promised him, viz. that he would be his God, and of his Offspring, and grant them all the Benefits of Grace, and among those a Deliverance from Death, and Life everlasting. Thus, according to Mr. Holtius, the Fathers of the Old Testament did expect another Life hereafter, and this Expectation was the only Reason of their desiring to be bury'd (in the Cave of *Mackpelah*) in the Land of Canaan. What shews further, that the Fathers could have no other Reason for wishing to be bury'd in that

particular

particular Cave, is, that after the Children of *Israel* were possessed of the Land of *Canaan*, we do not read that any body ever desir'd to be bury'd in that Cave; surely, because every Part of the Land being then become a Pledge of God's Grace, there was no more occasion for the particular Burying-place bought by *Abraham*.

Our Author next inquires, into the Signification of the Word *ξένοις* Strangers, for whom St. *Matthew* tells us the Priests bought the Potters-field for a Burying-ground^a. Commentators do not agree who these Strangers were; the common Opinion is, that they were *Jews* by Religion, tho' Strangers in *Judea*: Others think they were *Heathens*, and this is Mr. *Holtius*'s Opinion; he observes that tho' the Word *ξένος* signifies any Stranger, yet 'tis used by the Authors of the New Testament, particularly for the *Heathens*, as it appears, says he, from that Passage of St. *Paul*, who says, (*Eph.* ii. 12.) that the *Ephesians* were *Strangers from the Covenant of Promise*. But I'll beg leave to observe, that the Apostle not speaking here of *Strangers* in general, but of *Strangers from the Covenant of Promise*, it doth not follow from thence, that the word *Strangers*, where it stands absolutely and without any addition to determine its Signification, denotes a *Heathen*; nay, if any body will be at the pains of consulting all the Places of the New Testament, where the Word *ξένος* occurs^b, he will find that except in the above-mention'd Passage, it signifies no where a *Heathen* in opposition

^a *Math.* xxvii. 7.

^b See *Math.* xxv. 35, 38, 43, 44. xxvii. 7. *Act.* xvii. 18, 21. *Rom.* vii. 23. *Heb.* xi. 13. xiii. 9. *1 Pet.* iv. 12, 3 *Job.* 5,

position to a Believer, but always what we call a Stranger, or a Foreigner. But then, if Mr. Holtius had took the Word in that Sense, he would have lost all the sublime Mysteries he discovers in the Priests buying a Burying-place for the *Heathens* in the *Land of Promise*: Before we give any account of these Mysteries, we must take notice, that our Author himself starts four Objections against his Explication of the Word ἕρος. One may object, says he, first, That the *Romans* being Lords and Masters in *Judea*, they could provide Burying-places for themselves, without standing in need of having them appointed by the *Jews*. Secondly, They could not be satisfied with such a little despicable Place, as a Field bought at the Price of thirty Pieces of Silver. Thirdly, The Care of burying Strangers did not belong to the Priests. Fourthly, If there was occasion for such a Burying-place, it should have been bought long before this time, even from the time, when the *Jews* were first subdued by the *Romans*. What our Author answers to the first and second Objection, is in short, that this Burying-place might have been appointed, not for the *Romans*, or for the Chief of them, but for a Multitude of *Pagans*, who from all Places resorted to *Jerusalem*, either out of Curiosity, or for the sake of Trade. The third Objection seems to Mr. Holtius of no moment at all, and entirely unworthy its Author, who is the famous Grotius: for the Priests did take care of the Burial of Strangers, not as Priests, but as Members of the *Sanhedrim*, or Senate, to whom they communicated that Affair, as it is positively fair in the Text; and surely, it was as much the Business of the Senate to assign a Burying-place for

for *Heathens*, as it was to take care of the burying of them, that had been executed for their Crimes. But here we must observe, that Mr. Holtius has been a little too hasty, and did not carefully consider the Text of St Matthew, who says: indeed, that the Chief Priests [Σύμβολον θεοφάνειας, that is] took counsel, or considered among themselves, but has not a Word of their relating the Affair to the Senate. To the fourth Objection may be answered, that there might have been already Burying-places for Strangers, which being not sufficient, the Number of Strangers increasing daily, the Priests thought fit to buy another Piece of Ground for the same purpose.

WE come now to the Mysteries, our Author finds in the Priest's buying in the Land of Promise a Burying-place for Strangers, that is, in his Opinion, for *Heathens*. By this, says he, was signified, First, That the *Heathens* were shortly to become Believers, for Unbelievers were deny'd a Burying-place in the Land of Canaan. Secondly, This was a Sign, that they should be Partakers of all the Blessings of Abram. Thirdly, This Burying-place was bought for the *Heathens*, and was not their Property; and doth not this plainly intimate, that the *Heathens* were always to be Strangers in the Land of Canaan, but Citizens of Heaven? This then was to them a sure Proof of a Resurrection from the Dead.

THE second Dissertation is intitled *Ecclesia Christus, The Church Christ*; and is a sort of a Paraphrase on the eighth Psalm. Mr. Holtius intends to shew, that the Subject Matter of this Psalm is the Church, but with Christ at the Head

Head of it. Every Sentence of that Psalm is explain'd here in a very mystical Manner, and that too with the help of the *Masoretick Accents*, which our Author knows excellently well how to make use of. But as we think our Readers are not very fond of these Mystical and Rabbinical Niceties, we shall not enter here into many Particulars. However, to give the Reader a Notion of Mr. *Holtius*'s way of Reasoning, we shall observe, that altho' St. *Paul*, in his second Chapter to the *Hebrews*, seems to apply the eighth Psalm to Christ, yet our Author thinks, both *David* and St. *Paul* speak of the Church. For, says he, in the preceding Chapter, the Apostle has spoken of Christ's Dignity and Supereminence over the Angels; so that in the second Chapter, he must needs speak of the Prerogatives of the Church, to which God has granted what he never granted unto the Angels, namely, *unto them he has not put into Subjection the World to come*, which he has submitted to the Church.

But, says our Author, if the Church is so much above the Angels in Dignity, how can it be said of her, *Thou hast made him (her) a little lower than the Angels?* Indeed, any body, but Mr. *Holtius* would be at a loss, how to solve such an Objection: but for his part, he knows how to get rid of it in a very gallant and easy Manner. *Thou hast made him (her) a little lower than the Angels*; signifies, with me, says he, *In a short time thou makest him EQUAL, nay SUPERIOR to the Angels*. *Thou raisest him to a Condition NOT inferior to theirs.* This is truly a very good Way, to explain the Scripture, and to make it support any Notion a Man may invent. I wonder Criticks should not follow

THE third Dissertation bears the Title of *Remuneratio Apostolica, The Apostles Reward*. Here our Author undertakes to explain the eleventh Chapter of *Zachariab*; this Chapter, says he, contains a Prophecy very hard to understand, especially where it speaks of the Price, for which the Lord was sold, and which by St. Matthew is apply'd to Christ's being sold by Judas. Yet Mr. Holtius doth not doubt, but he may explain this Chapter in such a Manner, as to make it easy to the meanest Capacity. He looks upon the whole as a Vision of the Prophet; the Shepherd, says he, who, by Jebo-vab's Command, seems to feed the Flock of Slaugbier, is not the Son of God, as many have thought, but Zachariab himself, who fancy'd he had transacted the whole Affair, as he here relates it. And no body, say's our Author, can doubt, but by this emblematical Prophecy, God intended to forewarn the Jews, of what should happen to them, how difficult soever it be to know, what these things were. But Mr. Holtius, who is very clear-sighted, discovers here several Marks or Characters, which enable him to ascertain the precise Time, when this Prophecy was accomplish'd.

THE first Mark, is the Destruction of the Temple, under the Emblem of *Libanum*, and of the City, by Fire; which Destruction was soon to happen, and to be followed by the Overthrow of the whole Common-wealth, (Verse 1—3.) The same Destruction is spoken of in Verse the sixth, where it is further intimated, that the Jews should be destroy'd by their King,

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King, who can be none but the Roman Emperor, for the Jews have not been destroy'd by any other, and they say themselves, *We have no King but Cæsar.*

THE second Character is to be found in Verse the seventh, where the Prophet gives us the Reason why the pastoral Care should still continue, namely, *for the sake of the Poor*; from whence we may conclude, that God intended the Jewish Nation should still be fed, not indeed for the sake of the whole Nation, but only for the sake of that Remnant, who, tho' contemptible in the sight of Men, should yet be brought to believe in Christ, before the final Oyerthrow of the whole Nation.

OUR Author finds a third Character, in the ninth Verse, where the Shepherd hints to the whole People, that this merciful feeding of the Flock should soon be at an end; and that then, the final Destruction of the Jews should immediately follow.

A Fourth Character of the Time, when this Prophecy was to be accomplish'd, we find, says Mr. Holtius, in Verse the thirteenth; from which it appears, that before all, that is here prophesy'd, was to happen, the Lord was to be appraised at the Price of thirty Pieces of Silver.

FINALLY, there is a fifth Character to be drawn from the sixteenth Verse, where it is laid, that a faithful Shepherd is to be raised, not in the Land, as is wrongfully put in our English Translation, and in all others, as far as I know, but in that Land, so wit, in Judea,

John xix. 5.

among the Jews, and consequently before their final Overthrow.

From all these Characters and Observations our Author infers, that the Event, spoken of in this Prophecy, must have happened between the Death of our Saviour, and the Overthrow of the Jewish Nation: And this, we think, is sufficient to give our Readers a Notion of Mr. Holtius his Method of expounding the Scripture. We'll say but a Word or two of the following Dissertations.

The fourth is intitled *Fons Vitæ, The Fountain of Life*, and is an Explication of the fifty-seventh Verse of the sixth Chapter of St. John's Gospel. Here our Author intends to shew, that these Words of the Evangelist, *The living Father has sent me, and I live by the Father*, do not relate to the economical sending of Christ, as the Messiah and Redeemer of Mankind, but to his *Eternal Generation*, by which he received from the Father, by a natural Com-

a divine Life. This Dissertation is against the famous Dr. Lampe, in his Professor of Divinity at Utrecht.

It knows very well, how to make *Argumentum Theologicum ex Invidia duellum*, that is, to render his Adversary odious, to represent him as an Heretick, in order to get a more easy Victory over him. But, for that Reason, we don't think it proper to give an account of this Dissertation; and besides, it is written in such a *scholastical Way*, that the greatest part of our Readers should understand nothing of it; nay, I question whether our Author understood himself.

THE

Vid. Clark. Opus. Philos. Vol. I. p. 242 &c. 243.

The fifth and last Dissertation is intitled *Unctio propria & Metonymica, The Unction proper and Metonymical: or, Of the Word Christ, as it signifies an Anointed.* It is not an easy thing to say, what our Author's Design is in this Dissertation, and much less to make a coherent Abstract of it. This Dissertation is so full of Digressions, and so confused and dark, that one scarce knows, what to make of it ; nay, this Fault runs thro' all the former Dissertations, and this we may plead for ourselves, if this Abstract is not so regular; as we could have wish'd. But to return to our Author, after having exhausted his Common-Places about the Etymology of the word Christ and Messiah, he inquires into the Reasons why some Persons were anointed, and some not, before they enter'd upon their Functions. Some Functions, says he, were *necessary*, and some were *free*: he calls *necessary* those, which the Church or Commonwealth could not be without, as those of Teachers and Magistrates ; and he calls *free* those, which God established out of his own Good-Will and Pleasure, as those of Prophets and of Kings. Hence it is, says he, that all the *Aaronical* Priests were wont to be anointed, as well as *some* Kings. To be consistent with himself, he should have said *all* Kings, since, according to his Definition of *free Functions*, all Kings were establish'd by God ; but then he was sensible, that a few only of them have been anointed ; and this he endeavours next to account for. Some very learned Men, says he, maintain, that all the Kings of *Judah*, nay, and of *Israel*, were wont to be anointed : Others chuse rather to defend the common Opinion of the Jews,

viz. that no Kings were ever anointed, i.e. but they that were the first of their Family, who ascended the Throne, or else they that came to be Kings, after the natural Order of Succession had been interrupted, or there had been some Dispute or Struggle about it. Our Author likes neither of these Opinions; the first, says he, is ~~a temp Regum~~, unscriptural, and the other may easily be shewed to be against the Scripture. What then is Mr. *Hollins's* Opinion? Why, we must, says he, by all means maintain, that Unction has never been used, but when a Person or Family was appointed by God's express Command, to any Employment, either Ecclesiastical or Civil; but never when a Person came to an Employment, tho' never so holy, by the Appointment of Men. This he endeavours to shew, by entering very minutely into Particulars; but we cannot follow him here, without being too tedious, and making this Abstract too long.

From this Position, that no body was ever anointed, but he, that was immediately appointed by God to some Office, Mr. *Hollins* infers the Metonymical sense of the Word *anointed*, which signifies according to him, any Person chosen by God immediately, and in an extraordinary Manner, either to enjoy some great Honour, or to exercise some Office, tho' he was never actually anointed; and this is the Reason, why our Saviour is call'd the Anointed, the Messiah, or Christ: The remaining Part of this Dissertation is all taken up with explaining this Unction of Christ; but we don't think it necessary to give an Account of what our Author says upon this Subject, because we have found nothing here, but what may be met with in almost

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almost every System of Divinity, especially in
those of the Dutch Divines.

To conclude, if any body is fond of scholastical Notions, and a mystical Exposition of the Holy Scripture, he will find enough wherewithal to satisfy himself in these Dissertations of Mr. Holtius, who doth now want Learning and Wit to support his Notions with a Shew of Reason; or, when Wit fails him, he knows how to make amends for the want of it, by talking in a decisive and peremptory Why, or by branding his Adversaries with the odious Titles of Socinians and Heretics. But as for sound Reason, and a critical Way of explaining the Scripture, it is what must now be expected from such a Reverend Author.

ARTICLE III.

Nouveaux Sermons sur l'Histoire de la Passion
de notre Seigneur JESUS CHRIST, &c. sur
des Sujets, qui y ont du rapport. Par feu
M. JAQUES SAURIN, Pasteur à la Haye.

That is,

New Sermons on the History of the Passion
of our Lord JESUS CHRIST, and other
Subjects relating thereto. By the late
Reverend M. JAMES SAURIN, Minister
at the Hague. Two Vol. 8vo. Printed
at Rotterdam for Jean Daniel Bernan.
MDCXXXII.

Extract of the Second Volume,

D 3

See

See the Extract of the first in our last Journal,
Art. XXIX. p. 541.

P. 1.

SERMON I. (Of Christ being substituted to Sibe ancient Victims, from Hebr. x. v. 5, 6, 7.) begins with saying, that to have Christ for our Redeemer, and for a Model to institute our Lives by, is the only Way to Heaven.

P. 4.

MR. S. considers the Words of his Text in a double Sense. I. As spoken by Christ himself, who substitutes his Person to the ancient Victims, and likewise the Excellency of the Gift. II. He puts the same Words in the Mouth of his Hearers, and from this second Sense he draws a Conclusion to the first, and endeavours to stir his Audience to Gratitude for so an inestimable a Present.

IN the first part he endeavours first to verify his Text, which is only a Quotation. 2dly, To explain it. 3dly, As it is one of the most essential Truths of Christianity, he endeavours to establish it on the firmest Foundations.

P. 20.

IN the Quotation, which is from Ps. XL. the Author of the Epistle quotes the LXX. who say, *A Body hast thou prepared me*; whereas in the Hebrew 'tis, *Mine Ears hast thou opened, or bored*; which Difference is thus reconciled by our Author. 1. The Greek Word made use of by the LXX, and St. Paul, and which is render'd into English by *prepared*, signifies either to dispose, or to mark, to seal, to fit, &c. 2. The Jewish Rites were but little known among the Heathens, before the Translation of the LXX. 3. 'Twas a Custom very much in use among the Heathens, to make certain Marks on the Bodies of such as belonged to them; as to Soldiers,

diers, Slaves, sometimes to Apprentices, and to such as put themselves under the particular Protection of some God. These Marks were called *στίγματα* (from whence comes our English Word *stigmatize*.) There are in the sacred Writers several Allusions to this Custom. The LXX, or who ever were the Translators of the Version, called by that Name, fearing, that if they translated *verbatim*, as it is in the Hebrew, *mine Ears hast thou bored*, (alluding to the Custom, or Law, Exod. xxi. 6.) they should not be understood by the dispersed Jews, or the Heathens, they translated, *thou hast marked my Body*, or *thou hast fitted, or prepared my Body for the Businesse I am going to undertake*. Therefore St. Paul, to convey the Idea of the Prophet to the Heathens, makes choice of this Translation. The Author having shewn the Excellency of the Evangelical Victim over the Levitical, he proceeds to Part II, wherein he presses his Hearers to offer up their Passions, to be a *holy &c. Sacrifice to God, &c. &c.*

p. 23.

p. 45.

SERMON II. Of true Christian Glory, (from Galat. vi. 14.) St. Paul's Design in writing to the Galatians, was chiefly to revive the Spirit of Christianity he had, himself, spread into Galatia; and which Cerinthus, (the Author presumes) a noted Heresiarch, and the Cerinthians endeavour'd to stifle there, under pretence that it was unlawful to set aside the Levitical Law. St. Paul convinces them of their Error by several Arguments, throughout this whole Epistle.

Mr. S. to clear his Text, proposes to examine, I. Wherein consist these Sentiments of a Christian, that cause the World to be crucified unto him, and him unto the World. Hdly, He shews, that in these Sentiments consists the true

Christian Glory. III. He proves, that the Cross of Christ, alone, can inspire one with these Sentiments; from whence he infers, that the true Christian Glory can only be found in the Cross of Christ.

SERMON III. preached on Whitunday, (from 2 Corinth. I: 21, 22.) This Sermon is preceded by a Prayer suited to the Occasion.

MR. S. divides his Discourse into three Parts: p. 81. In the I. His Design is to clear the Expression used by St. Paul, in the Text, to express the Operation of the Holy Spirit in our Hearts. In the II. He proposes to explain the Nature, and prove the Reality of it. In the III. He shews what Dispositions, in Man, regard or promote the Success of it.

p. 88. IN the first Part, our Author labours to prove the Godhead of the Holy Spirit, and for that quotes John xvi. 12. which, in his Opinion, is parallel to his Text, &c.

We desire leave to present our Readers p. 95. with a Specimen of Mr. S's way of arguing, in the second and third Parts, which are here blended together. Our Author lays down, that every Operation of the Holy Spirit, in the Hearts of Christians, requires some Duty from them, without which, this Operation becomes unfruitful. Reful

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Art. 3. HISTÓRIA LITTERÁRIA.

§7

moral and physical Being, at the same time. To consider the Holy Spirit in the Conversion of Man, as God-Omnipotent, and Man as a physical Being, whom the Holy Spirit by his Omnipotence is about to convert, and Man as a mere passive Being, is, according to our Author, a very corrupt Morality. To consider the Holy Spirit in this Operation as a Law-giver only, and Man as a mere moral Being; to say the Holy Spirit only proposes his Laws, and that Man, of himself, fulfils them without any supernatural Assistance, is, says he, to teach an erroneous Theology. But to consider the Holy Spirit as God-Omnipotent, and Law-giver, at the same time, and Man as a moral and physical Being, at the same time; this, says our Author, is to reconcile the Rights of Theology, and Morality. — — — Tis acknowledging there are certain Dispositions in Man that retard, or accelerate the Success of God's Operation in our Hearts, &c. from whence he infers the Necessity all Men are in to examine the Truth of the Christian Religion, &c.

SERMON IV. (Of God's Covenant with the Israelites, from Deut. xxix. 10—19.) after having shewn the great Analogy between the legal and evangelical Covenant, so that they may be called but one, and the same; both being Covenants of Grace; considers five Things in the Israelitish Covenant.

I. THE Holiness of the Place where it was made, *Ye stand all this day before the Lord your God;* that is to say, before his Ark, the most august Symbol of his Presence.

II. THE Universality of the Covenanters: *(Ye stand this Day All of you before the Lord your*

p. 122.

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your God, &c, to the end of the eleventh Verse.

III. THE reciprocal Obligation. *Ye stand before the Lord, that on the one hand he may establish thee for a People unto himself ; and, on the other, HE may be unto thee a GOD.*

IV. THE Extent of the Covenant. It is a Covenant without Reserve. God engages to give himself to the *Israelites*, as he had sworn to their Fathers *Abraham, Isaac, and Jacob*. The *Israelites*, on their part, engage to give themselves to God, and to abjure all manner of Idolatry, ver. 18.

V. AND lastly, the Sacredness of the Oath. *Ibou entrest into Covenant with the Lord iby God, and into his Oath.*

SERMON V. preach'd on the fifth of April 1724, a Fast-Day, (from *Jerem. xvii. 14, 15, 16.*) The Author, for the better understanding of the Words of his Text, gives a short and distinct Historical Account of the Circumstances the Jews were in, when these Words were p. 156. spoken.

THE Text, says he, is naturally divided p. 161. into two Parts.

I. THE Accusation brought against *Jeremiah* by the Jews, who charge him with hating his Country, and denouncing God's Judgments against it, for no other reason than that he wished these Judgments might fall on it.

II. JEREMIAH's Apology.

AFTER which, in order to shew the Validity of this Apology, he says it is founded,

I. UPON the Commands the Prophet had received concerning the Jews.

II. UPON the Greatness of the Crimes he upbraids them with.

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III. UPON the Nature of the Reasons, God had to defer the accomplishing of the fatal Predictions, spoken against them.

IV. UPON his tender Exhortations to them; and the fervent Prayers he had put up for them.

V. UPON the Penalties God had threatned him with, in case, thro' Condescension, or Timorousness, he had been willing to spare them.

VI. UPON the great Interest of this very People, who insulted, and prosecuted him with so much Rancour, and Barbarousness.

SERMON VI. (*Of Thanksgiving after having received the Lord's-Supper, from Psalm ci.*) After a Discussion on the Occasion of this Hymn, p. 204. our Author reduces it to two Heads, which he calls, I. General Considerations, and II. Particular Considerations upon it. His general Considerations include likewise two general Reflections, 1. The Nature of the Virtues the Prophet prescribes to himself; and 2. Their Extent.

Ist, The Prophet does not resolve to seclude himself from Society, *He will walk within his House with a perfect Heart, &c.* God having created Man a sociable Creature, it is Man's Duty to make the Happiness of his Fellow-Creatures the Object of his incessant Care, &c.

2dly, The Extent of the Virtues David prescribes to himself, is not confined to narrow Limits, but it is universal, and respects every Station of his Life, whether as King, or as Prophet, or as Head of a Family.

II. MR. S. upon the second Head of his Sermon, considers, in all its Particulars, the Plan which David had formed for the future Conduct of his Life, which was in general, to keep no other Company than that of virtuous Men, and

to cut off all Communion with the Wicked.

p. 219. Here he shews how Kings are answerable to God for every one of their Actions, which tho' they may seem to them of little moment, yet are really not so, when a whole Nation is concerned, and to suffer by them.

p. 225. In p. 203, the Author contends for Ecclesiastical Power, because the Prophets, and Apostles made use of theirs; and the Clergy being their Successors, Ergo, &c.

SERMON VII. (Of the new Calamities of the Church: from *Revol. xiv. 12.* Here is the Patience of the Saints;) setting aside the prophetic Sense of this Text, considers three things.

p. 239. I. What the Patience of Saints is,

II. How the Practice of this Virtue tallies with the Circumstances poor Mortals are in, and with the End the Creator did propose to himself when he placed them on Earth.

III. The Author applies these general Reflections to the Persecutions of the Church; and proves, that these are the Times signified, particularly by the Words of the Text.

p. 267. He concludes by shewing that we, who have the Happiness to live free from Persecutions, are bound to share with our persecuted Brethren abroad, the Afflictions they suffer; and become Partakers, with them, of the Rewards promised to those who suffer for Christ's sake.

SERMON VIII. (Of Martyrdom for Mankind's sake, from *Psalm cxix. 46.*) begins by saying that as Religion may be considered in a double

p. 273. Sense, as speculative, and as practical, there are also two kinds of Martyrdom, a Martyrdom for Doctrine's sake, and a Martyrdom for Mankind's sake.

In order to encourage his Hearers to the kind of Martyrdom last mentioned, Mr. S. considers,

I. THE Authors of it, or rather the Tyrants who inflict it. (These are the Kings, or those who govern the People.)

P. 279.

II. THE Magnanimity which occasions it. To speak of God's Testimonies before Kings, or Reasons of that Order, cannot be done without being accused by them either of, 1. Rebellion, or, 2. An Aversion to福德 Pleasures, such as Adultery, Drunkenness, &c. or, 3. Rusticity, or Pedantry: three Dispositions of the Mind, which, says our Author, the GREAT seldom forgive.

III. THE Horrors that accompany it.

IV. THE Obligation it engages one to. This consists in pressing the Duty of a moral Life before the GREAT, even at all hazards; but this indeed must be tempered with Prudence.

P. 287.

V. THE Glory with which it is crowned. A righteous Man finds his Reward, i. In the Ideas which right Reason gives him of Shame and Glory. 2. In the Testimony of his Conscience. 3. In the Approbation given him by good Men. 4. In the Privileges of Martyrdom.

P. 292.

SERMON IX. (preached on New Year's Day, 1728: Of the Disgust for the World, and Contempt for Life, from Eccles. ii. 17. I abhor Life, because the Work that is wrought under the Sun is grievous to me.) Our Author taking it for granted, that Solomon is the Author of this Book, supposes he brings in several Persons speaking their Sentiments, which occasions the remarkable Variety observed in this Book; and that the Words of his Text are Solomon's own Words spoken after his Conversion, who endeavours to cure Men.

P. 303.

P. 306. Men of their too great Affection for the *World*, and for *Life*. If, says Mr. S. Men may, thro' a Principle of Wisdom, conceive a *Disgust for the World*, and a *Hatred for Life*, these very Sentiments may also be the Effect of bad Principles; such as, 1. Melancholy. 2. A general Hatred of Men. 3. Murmuring. 4. A *Disgust for the World*, and *Hatred for Life*; which may be occasioned by a too great Affection for both. These being, severally, discussed, our Author considers his Text under three general Heads; which are the most ensnaring Allurements of the *World*, and of *Life*; and which are each attended with great Anguish, *viz.*

I. THE Excellency of Learning.

P. 314. II. THE Sweetness of Friendship.

III. THE temporal Privileges of Virtue, and Heroism.

ALL which are briefly and well handled.

SERMON X. (Of the little Progress of the Ministry of Christ, from Rom. x. 21. *All day long I have stretch'd forth my Hands, unto a disobedient and gainsaying People.*) After a few Reflections on the Infidelity of the Jews, and their Hardness of Heart, notwithstanding the several Prophecies that foretold it and the coming of Christ, and notwithstanding the numerous Miracles he wrought, and the several Methods he us'd to convert them; after, I say, some Reflections on all these things, our Au-

P. 349. thor goes about to prove, I. That the Conduct of the Jews has nothing in it, but what had always been seen before. In the

III^d ARTICLE, he shews, that even in the midst of the Gospel-Light, there is a very large People that rejects the great Gospel-Truths, by

the

Art. 3. HISTORICALITY
the same Theological Principles
Jewish Nation do it. In the

III^d, He shews a still more al-
great Numbers of Christians
Light of Reformation from th-
which Superstition had overspr-
the *Gospel*; even those Christian
Enormities we deplore in the
stigious Christians. In the

IVth, THAT had the C-
whom he preaches, been in t-
ancient Jews, they would have
did. But as this is but Supposi-

Vth, He shows what they are
how conformable their Conduct
ancient Jews.

AND then concludes, with sh-
site Characters of the true, and

SERMON XI. (*On the Lib-
bievers*, from *Psalm xciv. 7*)—
saying that a Man, who loves Truly
ever make use of opprobrio
the defence of Truth. It is the
course of those who pleading a
finding themselves hard pressed
Adversary, rather than give up
have recourse to Outrage, and
This is the Case with a Set of
themselves *Free-Thinkers*; and,
either absolutely deny the *Existence*
or restrain his *Knowledge*, and *Put*
narrow Limits, that it is much
as if they denied his *Being*.

In order to prove that 'tis the
Prophet makes use of the
the Text, Mr. Saurin attacks,

- I. THEIR TASTE.
- II. THEIR POLICY.

III. THEIR Indocility, or Stiffness.

IV. THEIR Logic, or, to speak more intelligibly, their Manner of Reasoning.

V. THEIR Morals.

VI. THEIR Conscience.

VII. THEIR Want of Politeness, or Good Manners.

Tho' this Subject has been handled with great Success a thousand times over, yet Mr. S. in so short a space as a Sermon, presses his Arguments so home, that those whom he attacks cannot give any rational Answer.

SERMON XII. preached on New-Year's-Day, (On the Number of our Days, from Psalm

P. 423. xc. 12. So teach us to number our Days, that we may apply our Hearts unto Wisdom.) Our Author supposes this Hymn to have been composed by Moses, the great Jewish Law-giver, on occasion of the People's murmuring, mentioned Numb. xiv. and then gives a general and historical Idea of the Reason of the Text. He next examines what is understood by,

I. THE Number of our Days, and

II. THE Inference drawn by Divine Wisdom

P. 430. from the Number of our Days.

And then concludes with Exhortations to his Audience suitable to the Occasion.

SERMON XIII. (Of a future Judgment, from Hebr. ix. 27. It is appointed unto Men once to die, after this the Judgment.) Our Author considers his Text under two Heads:

P. 465. I. As he supposes himself to preach before an Audience already persuaded of the Truth of a Judgement to come, he does not go about to prove it, but only furnish them with some Assistance in order to carry those Proofs yet farther, and arm them against the Attacks of our pretended Free-thinkers, and Unbelievers, the Plague

HERE he considers the Inequality of Rewards and Punishments in this Life, the *little* p. 468;
Thief put to death, and the *great one* rewarded; the *Hypocrite* thundering out Anathemas, and persecuting the *erring Christian*, &c. and receiving Applause, and Panegyrick, for his *furious Zeal*: The *Ingrate*; who, whilst his *Fiend* is in *Prosperity*, ever hangs on him, but afterwards turns his back upon him, as soon as *Fortune frowns*; and several other Crimes, which not being punished by human Laws, must receive Punishment in another Life.

II. WHAT is like to be the Destiny of those who make up his Audience in that great Day, when God will come, and determine the Fate of all Mankind.

THO' at first sight this Inquiry may seem difficult, yet St. Paul furnishes a perfect Answer to it. As many, says he, (Rom. ii. 12.) as p. 481;
have sinned without Law, shall perish without Law: (that is to say, the *Levitical Law*.) And as many as *have sinned in the Law, shall be judged by the Law*. To this Mr. S: adds, As many as *have lived under the Gospel, shall be judged by the Gospel*. As to the *Gospel*, it is,

I. An *Œconomy of Light*:

II. An *Œconomy of Proportion*.

III. An *Œconomy of Mercy*.

ALL these he considers distinctly, and concludes with pathetical Counsels.

AT the End of this *Volume* is a Certificate from the Ministers, &c. of *Dort*, of the Soundness of the Doctrine contain'd in the foregoing Sermons; wherein we find, that the Reverend

N^o XIX. 1732.

VOL. IV.

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Mr.

Mr. Dumont, Minister and Professor at Rotterdam, appointed by the late Reverend Mr. J. Saurin, in his Will, to publish what will be found fit for the Press, among his Papers, is the Editor of these two Volumes. It is pity they are so incorrectly printed.

THE Reverend Mr. JAMES SAURIN, Author of the *Sermons* we have now given an Abstract of, was born at Nîmes in Languedoc, in the Year 1667. In the Year 1685, or 1686, he was forced with his Father and Family, by the Persecution stirred up in France against the Reformed, to remove to Geneva, where he made a very astonishing Progress in his Studies. Among his Companions, some greatly commanding to him the Profession of Arms, he, at sixteen Years of Age, listed himself in the Army, and served as Cadet in the Earl of Galloway's Regiment in Piemont; and the next Year was made Ensign in another Regiment. But the Duke of Savoy making a separate Peace with France, he returned to Geneva, where he resumed his Studies, with greater Alacrity than ever. From thence he came, thro' Holland, to London, in 1701, where he entered into Priest's Orders, was married, and preach'd a few Years at the French Chappels, called the Greeks (in Sobo) and the Savoy. In 1705, he was invited over to the Hague, and soon after was chosen Minister to the Nobles, among whom he liv'd in great Esteem, and Familiarity. He died the thirtieth Day of December 1730, N. S. and was buried the fifth of January following. He hath left a Widow, now in London, and two Sons; Philip, aged about 22 Years, and

Anthony,

Aubrey, about 9. He has two Brothers alive, Lewis, Dean of in Ireland, and Mark Gentleman Usher to her Majesty of Great Britain.

I. His Works are 6 Vol. of Sermons.

II. Historical, Critical, Theological and Moral Discourses, on the most memorable Events of the Old and New Testaments, 2 Vol. in fol. With a great Number of most beautiful Cuts; published afterward in... Vol. 8vo. This Work is unfinished.

III. A Catechism for the Use of a Charity-School, set up by some Dutch Noblemen, at his persuasion, at the Hague. 8vo. pp. 506.

IV. This same Catechism abridg'd.

V. The State of the Christian Religion in France.

As to this Gentleman's Character, we must refer our Readers to what has been already printed, concerning him, in the Foreign Journals. We only beg leave to say, that no Orator ever had a sweeter Voice, a finer Action, nor a more graceful Utterance and Delivery. This is what every one must own, who have heard him. As to his Works, the Public has shewn their Approbation of them. But if we may be allowed to speak our private Opinion of the Sermons we have now given an account of, they abound with Flights and Flashes of Wit, which may do well enough in a Declamation, chiefly when supported by those great and uncommon Qualifications this Orator was Master of; but will not so well stand the Test of Print, where Readers have time to examine whether

there be any Justness of Thought in what they have read.

To do Justice to the Author, one may, with truth, affirm that in point of Eloquence, several of his Sermons may vie with the best Pieces of *French Oratory*. But it must be confessed, that, notwithstanding all their Merit, we cannot but give our BARROWS, TILLOTSONS, CLARKS, &c. the Preference over Mr. S. when we compare his *Sermons* to those of the great and profoundly learned Masters just mention'd ; who, aiming at nothing more than convincing their Hearers, made use only of the best and strongest Arguments to enforce their Doctrine, despising these needless *Trappings*, and *Decorations*, if I may use the Expression, and offered Truth to their Audience, adorned only with its native Beauties.

ARTICLE IV.

Histoire Critique des Pratiques superstitieuses, qui ont séduit les Peuples & embarrassé les Scavans. Par le R. P. Pierre Le Brun, &c. Prêtre del' Oratoire.

That is,

A Critical History of such superstitious Practices, as have seduc'd the Vulgar, and puzzled the Learned, &c. By Father le Brun, Priest of the Oratory.

Q.

HAVING given Extracts of the first and second Volumes of this curious Work, in our two last Journals, we now come to the third and last Volume of it, which is not, like the

the two former, divided into Chapters ; but consists chiefly of Letters and Dissertations, with some Particulars of which, we shall now endeavour to entertain our Readers.

It opens with a Letter written by Mr. Chauvin, M. D. to the Marchioness de Senozan, on the Methods that were employ'd to discover the Accomplices in a Murder committed in Lyons, July 5, 1692...

THE Doctor, after the preliminary Compliments, observes that the Relation he is going to publish, was given by the Abbé de la Garde, a Gentleman of undoubted Veracity ; and then proceeds as follows On the 5th of July, 1692, about ten in the Evening, a Man and his Wife who sold Wine were murthered in their Wine-Vault in Lyons ; and robb'd of Money which was lodg'd in their Shop ; and the whole was perpetrated with so much Secrecy, that there was no discovering, or even suspecting the Villains who committed this horrid Crime. The famous James Aymar was therefore sent for, who going down into the above-mention'd Cellar, his Wand turned in his Hand, and afterwards directed him out of the City to the House of a Gardener, where he insisted that the three guilty Wretches had been. Two of the Gardener's Children confess that three Persons, such as they described, had come privately into their House, but were gone from it. Upon this, Aymar went to the Rhone's side, where he saw the Print of the Murtherers Feet in the Sand, and found they were embark'd.

THEN he and his Company continued to trace them by Water, and landed at the several Places where the Villains had gone ashore ;

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 nay, pointed out the very Beds where they had lain. At last the Pursuers arrived at the *Camp de Sablon*, when the Conjuror declared that he saw the Assassins ; but being afraid of employing his Stick, for fear lest the Soldiers should fall upon him, he return'd to *Lyons*. He again left that City, and pursu'd them to *Beaucaire*; and stopping before a Prison, affirmed that one of them was there, whom he discover'd by his Stick ; and this Wretch afterwards confessed, that he had been hired by the Ruffians as their Servant ; was in their company when the Murther was committed ; that the two Villains had bought or stole, that very day, two Bills : that about ten that Night they all went together to, the Habitation of the unhappy Persons, upon pretence of filling a large Bottle they brought with them : that his two Companions went down, but without him, into the Wine-Vault, where they murther'd the unhappy Man and his Wife with their Bills ; after which, he said, they return'd back into the Shop ; broke open a Trunk, and stole from thence 130 Crowns, eight Louis d'Ors, and a Silver Girdle. That they then left *Lyons* ; stopt at the Gardener's, and at the several other Places above-mention'd... Their Bills and Bottle were afterwards found in the Wine-Vault.

Two Days after, *Aymar* and the Sheriff's Officers went in search of the other Accomplices. His Wand again directs him to the Prison above-mention'd in *Beaucaire*, where he finds that one of them had been since, to enquire after the Wretch who was taken. They then proceed to *Toulon* ; go on board a Ship ; trace 'em from Coast to Coast, to the several Places where they had landed ; come to one where they had rested

rested under Olive-Trees, and afterwards pursue them during eleven Days to the Extremities of the Kingdom, but to no purpose... During this Search the Trial of the Fellow who had been seiz'd at Beaucaire was going on, and he was condemned to be broke alive upon the Wheel. As he was passing before the House of the unhappy People, in his way to Execution, he begg'd pardon; and confess'd that he had been the cause of the Murther, by prompting the Ruffians to the Robbery; and watching at the Cellar-Door, while the barbarous Scene was acting... Since the Execution of that Wretch, several Experiments were made in the Wine-Cellar above-mention'd.

AFTER the Story, the Letter-writer proceeds to account mechanically for the several extraordinary Circumstances of it. And laying it down as Fact; First, that whenever Aymar came to any Place where a Murther or Theft had been committed, he was immediately restless; sweated; was seized with a kind of Fever, &c. and secondly, that his Stick directed him perpetually towards the Place whither a Murtherer had fled for Shelter, &c. He goes on to account for this Discovery, from the *Materia Subtilis*, and other Principles of Des Cartes, &c. and is of opinion, that a certain Number of little Corpuscles, spread on the Earth, and in the Interstices of the Air, with which we are surrounded, may penetrate the Blood or animal Spirits; and act upon them so as to cause Uneasinesses; Endeavours at Reaching, &c, as in the case of Aymar.

THE next Piece is a physical Dissertation, by Peter Garnier, M. D. of the University of Montpellier, &c. to prove, that the extraordinary

nary Talents with which *James Aymar* was endowed, are owing to a very natural and very common Cause. As a Specimen of this Philosophy, we shall subjoin the Doctor's whimsical Hypothesis, which is as follows:

1st, THAT in whatsoever Place thro' which Murtherers have past, a prodigious number of Corpuscles remain, which issued by the Perspiration of the Body of the Murtherer.

2d, THAT these Corpuscles differ in the Shape, and in the Disposition of their Parts, from what they were before the Murder was committed.

THAT these Corpuscles which issued from the Body of the Murderer, were so formed as to be able to shake very strongly the Contexture of *Aymar's* Skin, and to raise a great Fermentation in his Blood ; at the same time that they did not produce any such Effect, in a Man who was differently dispos'd with respect to them ; and that they are also form'd in such a manner, as to suffer the *Materia Subtilis* to enter freely into the Pores of the Wand or Stick ; into which they insinuate themselves, &c. and determine it by some Particle to be moved in a circular Line.

4. THAT this shaking the Contexture of the Skin, and this great Fermentation, caus'd Contractions in the nervous Fibres, and a Dissipation of the animal Spirits in *James Aymar* ; which were the true Causes of the Swoonings and Convulsions he was then afflicted with.

5. THAT by the extraordinary Fermentation of the Humours, a greater Perspiration than usual ensues ; and that 'twas to the Corpuscles which then issued in prodigious quantities from *Aymar's* Body ; and which giving free

free Admission to the *Materia Subtilis*, intercepted a little their issuing forth, and determin'd it to be moved in a circular Line ; 'tis to these, says he, that the circular Motion of the Wand is to be ascribed.

THE Writer of this Letter endeavours to enforce the Doctrine of Corpuscles, by an Experiment or two ; one of which is borrowed from *Mercury*. 'Tis well known, says he, by Experience, that a Pound, for instance, of Quicksilver, being boiled for several Years in Water ; the latter shall kill Vermin, and yet the Mercury shall not be sensibly diminished in its Weight ; tho' 'tis manifest, that the Water could not possibly have imbib'd this Quality, had it not received several mercurial Corpuscles ; and how many more Experiments, continues he, might be cited, to prove that invisible Corpuscles are perpetually flying off from all Bodies in the World ? Did most Men but know how mysterious Nature is ; that her Artifice consists always in *minimo Organico* ; and that this is not perceptible to our Eyes : they undoubtedly would change the strong Propension they have, to believe nothing but what they see or feel ; and not be persuaded, that whatever they don't see or feel, is really non-existent.

THE Microscope, only, is a Remedy proportionate to their Weakness. By its assistance merely, they, by their own Senses, may cure their Minds of the Errors into which they are so often misled by them ; since they perceive a multitude of things by this Instrument, that otherwise would have been imperceptible to the naked Eye ; which yet would have existed as truly and as certainly, had not the Microscope discover'd them. We must not therefore, concludes

cludes Dr. *Garnier*, deny the Emanation of Corpuscles, because 'tis not always sensible; for if we know only the infinite Divisibility of Matter, we should know enough to comprehend this perpetual Efflux of Corpuscles.

To this physical Dissertation of Dr. *Garnier*, is annexed a Relation of many Experiments that were made, and several Questions which were put to *James Aymar*, together with his Answers before the Lieutenant General of *Lyons*, &c. . . Some of these Experiments were, 1st, Several Hats were dispos'd upon different Tables, under part whereof Money was laid, and none under the rest. *James Aymar* applying his Wand, it turned in his Hand over such Hats as cover'd Money, but remained immoveable over those which had none under them. . . Several Persons put Money into their Fists, when the Stick turned over these, but continued motionless over such Fists as were empty. . . The Lieutenant-General's Lady having stole the Purse of a Gentleman in the Company, merely to try the Effect of *Aymar's* Wand; it could not point out any Person: but the Conjuror being assur'd that a Theft had actually been committed in the Room, he reply'd, that then it must have been done merely out of joke, and innocently.

AMONG other Pieces in this third Volume, is a Letter written by *Father le Brun* to the celebrated *Malbranche*, concerning the Wand employ'd for the Discovery of Springs, Metals, Thieves, &c. And the principal Subject of it, is, to enquire of that learned Philosopher, whether he believes this turning round of the Wand on the several Occasions above-mention'd

is natural, and can be accounted for physically... Father *Malbranche* in his Answer observes, that he had often heard the Wand was employ'd for the Discovery of Springs and Metals, but never for Thieves and the Boundaries of Lands; and that he could not believe, there were People in the World *stupid enough to swallow down such Absurdities*, had not *Father le Brun* assur'd him so, in his Letter; and did he not also recollect that Persons of very good Sense had formerly given into such Chimaeras: such as *Julian the Apostate*, for instance, who pretended to discover for which side Victory should declare in an Engagement, or some other Event, by the Entrails of Beasts, and the Flight of Birds. Superstition had insensibly accustom'd the Antients to such ridiculous Opinions; but, says Father *Malbranche*, in case the Conjurors you talk of, are simple Wretches, those People must be *extremely stupid and ignorant*, who can persuade themselves that the Methods they employ are natural or lawful. My own Opinion, fays he, is, that the whole is *diabolical*, in the several Operations. And I assert, that nothing can be perform'd after the manner you (*Father le Brun*) describe, without the concurrent Action of an intelligent Cause; and that this Cause can be only the Devil; unless there is some Knavery or Hocus-Pocus in that *PRETENDED Conjuror*.

FATHER *Malbranche* proceeds to show metaphysically, that 'tis impossible this Wand should have such Effects naturally; and afterwards goes on as follows.

THE turning of this Wand may be owing to the Action of an intelligent Cause; probably, to the Knavery and *Sleight* of those pretended simple Wretches; and perhaps to the Malice of

the

the Devil, for I can never think that good Angels wou'd make such kind of Compacts with Mankind. These don't enact any Laws to themselves, but follow the immutable Order, or the eternal Law; in which they discover, that 'tis not necessary Men should find out Metals and Springs *ad libitum*. Angels refer all things to God and our Salvation; they even refer the Order of Nature to it; and don't act any thing extraordinary, or which may divert its Course, but as these may contribute to make us know and love God... But the Devils endeavour to win us over to their side. Their Pride inspires 'em with a Desire of reigning over us; and they would feign have us owe to them such temporal Blessings, as may foment our Lusts. In case they execute faithfully what we wish'd for, at their hands; they are not prompted to this from a Desire of making us raise our Minds to God; but to bind and engage us in their Interests, in any manner soever: Devils insinuate themselves into the Minds of the Simple, under the appearance of Justice. The Discovery of Thieves or Things stolen, is certainly good in itself; Evil Spirits cover their Operations with the unknown Power of Nature, in order to deceive the ignorant by that means; but in such a manner, that the Imaginations and Consciences of these are distracted by Doubt and Uncertainty, &c... And if the Particulars you relate to me, are not the knavish Tricks of a Sett of People who find their account in imposing upon others, (*which I should be very apt to believe*) 'tis certainly not good Angels, but Devils, must occasion the turning round of the Wand.

FATHER *Malbranche* concludes his Letter to our Author with observing, that all imaginable Endeavours should be used, to prevent these sham Conjurers from imposing on the Simple; or troubling the Consciences of those, who in any doubt that may arise in their Minds, think it a very great Sin to have recourse to them.

FATHER *le Brun* sent a second Letter to Father *Malbranche*, in which he proposes several Doubts with regard to the Wand.

THESE were answered by the latter, who lays down the following Principles as just and certain.

1st, GOOD and Evil Angels have power over Bodies, as natural or occasional Causes.

2dly, THE Good share in the Government of the World, and are commission'd by God for that purpose.

3dly, THE Power of the Good is more extensive than that of the Bad, who are never suffer'd to exercise their Power, but when, and as far as good Angels will permit... These Principles, says *Malbranche*, appear to me certain and undoubted from the Sacred Writings.

THERE are some other Letters on the same Subject, which for that reason, and for brevity sake, we shall omit.

THEN follow some Experiments and Observations which were made by Dr. *Garnier*.

THE Lieutenant-General of *Lyons* had been robb'd about seven or eight Months before, by one of his Footmen, of near twenty-five Crowns, which were stole out of one of the Closets behind his Library. *Aymar* was ask'd whether he could find out the Place whence the Money had been stole. The Thief-catcher having gone several

several times round the Closet with his Wand in his Hand (setting his Foot on the Chairs, &c. and on two Bureaus which stood in that Closet, in each of which were two Drawers;) he went at last to the very Bureau, and even to the Drawer out of which the Money had been taken. Having succeeded so far, the Lieutenant-General bid him endeavour to trace the Thief, which *Aymar* accordingly did. First, his Wand directed him to the new Terrass, which lies even with the above-mention'd Closet; from thence into the Closet near the Fire; thence into the Library, and afterwards to the Back-stairs; where the Wand still continuing to turn round, led him to a Bed; when it turn'd over one side of it only; continuing absolutely without Motion over the other side. Upon this, the Footmen who were then present declar'd, that the Thief (who was fled) always lay on that side of the Bed, over which the Stick turn'd round, and had never lain on the other. The Lieutenant-General recollect'd positively, that the Day the Footman robb'd him, he went out of that Closet upon the Terrass to fetch Wood; then returned into the Closet, and made a Fire; and afterwards crossing his Library, went up to the Apartment where the Footmen lay.

At the time when the Stick turn'd in tracing the absent Thief, *Aymar* set his Foot on those of the several Footmen in the Family, one after another; and presented the Stick to them, which however continued without motion, because they were all innocent. But *Aymar* assur'd the Spectators, that had the Thief been present, the Wand would have turned round over

over him, and consequently have pointed him out.

AFTER such Testimonies as these, in favour of *Aymar's* Pranks, given by Persons eminent at that time for their Genius and Veracity; some of our Readers, who have not read the Knaveries of that Impostor, may be surpriz'd (notwithstanding the high Improbability of their being genuine) to find them all invalidated in the strongest and most indisputable manner. However, the Surprise of these will lessen, when they recollect the famous Scene that was carried on a few Years since among us by the notorious fantastic Rabbit-breeder of *Godalming*; how strongly some Persons of reputed Skill and Judgment writ in her favour; and how much the Minds of People were divided on that Occasion, till the whole was discover'd to be a manifest Cheat. Till this was prov'd, some endeavour'd to account for it physically; in like manner as the Physicians and Naturalists in the Affair of *Aymar*, let fly their airy *Corpuscles*; which, tho' invisible, did nevertheless blind the Eyes of great numbers of People, till the most invincible Proofs of the Villany of the whole Scene restor'd them to their Sight. As therefore Imposture is but too apt to prevail over the Mind; and that nothing contributes more to prevent its spreading, than the Relations of fact, as, after having amaz'd and deluded the Public, and past for Truths during some time, have at last had the Mask forced off, and been display'd in their proper Colours of Infamy: it may not, perhaps, be improper, to give some Account of the Manner in which *Aymar's* Frauds were detected, especially as it contains several interesting Particulars.

THE

THE Prince of Condé resolving to examine thoroughly into the Affair of Aymar, sent for him to his Palace in Paris, where his Royal Highness caused the following Experiments to be made. Money was hid in different Parts of a Room; and Aymar order'd to employ his Wand; which failing in the Attempt, the Mock-conjurer made this Excuse for it; viz. that the Gold with which the Room was adorn'd, confus'd his Wand, and prevented its usual Effect. . . . Then several Holes were made in the Garden, when Silver was laid in the first; Gold in a second; Gold and Silver in a third; Copper in a fourth, and Stones in a fifth. The Prince was then resolv'd to see, at the same time, whether he could discover in which Holes the Metals were hid, and distinguish the several sorts. But Aymar, so far from distinguishing them, affirmed that Metals were hid in that Hole in which the Stones were laid; and another time, declar'd that Metals were hid in a Hole where was nothing. . . . 'Twas with great difficulty that his Royal Highness afterwards endeavour'd to find his Gold and Silver again; not remembering the Places where they were laid.

ON a Circumstance that gave Aymar some Reputation was, the Value in Money, of two Silver Candlesticks which were sent to Mademoiselle of Condé. The Story is as follows: The Wand turn'd round in the Closet, and afterwards having turned round several times in different Parts of the Palace, even in the Stable-yard; it trac'd (pretendedly) the Thief thro' the Door of those Stables, which was almost always kept shut, except when Dung was carried thro' it. Aymar went from thence opposite to

to the *Brazen-borse* on the Key, and stopt at a Goldsmith's; the Corher of *Harlay-street*; but as it was late, the House was only remark'd; and the Prince sent two Candlesticks like to those which had been taken away, to the Goldsmith's, declaring that two such had been stole; and that he (the Goldsmith) had bought 'em. The Goldsmith protested, that he did not remember his having bought such Candlesticks; but that he might have purchased 'em very innocently, for which he gave very good Reasons. However, next morning, Money was sent; but as 'twas more than the Value of the Candlesticks, (the Price of 'em being well known to the Goldsmiths). 'twas supposed that *Aymar*, himself had done this secretly, purely to raise his Reputation, and to gain an hundred times more than their Value. . . . What follows, happened in *Chantilly*: His Royal Highness wanted to discover the Persons who had stole some Troutts out of a Bason. The Wand turned round over different Parts of the Bason, to shew that more than one had been concerned in the Robbery. It then directed *Aymar* and his Company to a small House, and pointed out the several Places where any had been eat: It did not, however, turn round over any Person present; but one of the House, who was then absent, hearing this, ran immediately to *Aymar*, in order to be pronounced innocent by his Wand. *Aymar*, who was then in Bed, declared himself to be very weary; and did not care for stirring; however, the other was so vastly importunate, that he was forced to rise; when taking his Wand, it turned round. Upon which, the Fellow took to his heels, fearing this Ex-

periment wou'd be interpreted into Conviction. After another Experiment or two, a Boy was seiz'd; and a Gentleman, in the Company whispering, by way of Confidence, in Aymar's Ear, that he was Son to the Fellow who was fled; Aymar pretended not to bear him, but making his Wand turn round with prodigious swiftness, he declar'd, that the Lad had stole and eat the Trouts. Now it happen'd very unluckily for Aymar, that the Trouts had been stole above four Years before that Incident happened; and 'twas very well known, that the Boy had not lived above a Year in Chantilly.

AYMAR and his Wand-Conjuration came off no less unluckily after this. Mr. Goyonot, Register of the Council, by order, and in concert with his Royal Highness, pretended he had been robbed; and caused a Pane of Glass to be purposely broke. Aymar being sent for, made his Wand turn round over the Table, and over the broken Pane; but stop'd its Motion on the Stair-case. He then turn'd it round under the Window in the Yard, and declar'd, that the Thief did not go up the Stair-case; but had stole the things through the Window, and in the Yard. Then continuing to trace the chimerical Thief, he no doubt wou'd, at last, have pitch'd upon some body. However, the Spectators contented themselves with asking him, which way the Thief had taken, after his leaving the House? He answer'd, to the right-Hand, because his Wand turned on that side, and not towards the left... The Prince being afterwards inform'd of this, sent for Aymar, and us'd him as he deserv'd.

AYMAR

AYMAR began with Imposture in *Paris*, and ended with Theft. A Woollen-Draper who had been robb'd of four or five Pieces of Cloth, address'd him the Evening before he left that City, in order to recover 'em. The Draper, to engage the Thief-catcher to his Interests, made him a Present of a Suit of Clothes, which he had the Wit to secure in the Prince of *Condé's* Palace. Upon this, the Thief-catcher went upon the hunt, accompanied with several People of Repute; and the Day being spent to no purpose, they stop'd in order to take some Refreshments, and to repose themselves. *Aymar* proposed to continue the Search the next Day; and getting rid of all his Companions, the Woollen-Draper excepted, he carried him as far as *Neuilly*, when he gave him the slip; after having bilk'd him of his Clothes, and made him spend fifty Livres to no purpose.

Just before this, *Aymar* had made an ample Confession of the whole Imposture to the Prince of *Condé*; and among other Particulars declar'd the following Words: *That he did not possess any one of those Talents, which were ascrib'd to him; and that all he had as yet hitherto, was purely in the view of getting a Livelihood.* These, and a great many other curious Particulars relating to this egregious Cheat, may be read in *Boyle's Dictionary*, under the Article *Aymar*.

ARTICLE V.

The present State of LEARNING.

MILA N.

M· Argelati has just published the following Proposals for printing a new Edition of Sigonius's Works, revised, corrected, and improv'd by several learned Men, who are mention'd in the said Proposals. It will make up five Volumes in Folio, and the first is already printed.

VIRIS ERUDITIS
PHILIPPUS ARGELATUS
BONONIENSIS
S. P. D.

Quanti fecerint eruditii Viri CAROLI SIGONII elegantissimos libros ad universam prope modum antiquitatem illustrandam comparatos, ex eo potissime cuique sit persuasum, quod inter Italos recentiores vix alter inveniri possit, quem cultarum Nationum omnium perpetuum constansque judicium majoribus laudibus exornaverit, & cuius libros lectionis assiduitate ferme contriverit. Hinc factum est, ut non semel iterata sit & apud Nostrates & apud Exteros eorum librorum editio ; sed crescente in dies Lectorum frequentia, rara admodum ætate nostra purgationis formæ apparent exempla, jacturamque non semel apud me, vel verbo, vel scripto dolentibus eruditis viris, aliquando reparare deliberavi. Neque uno tantum argumento ad hanc operam capessendam invita-

bar

bar hoc tempore, quo vergente jam ad designatum calcem magna *Italicorum Historicorum Collectione*, otii aliquantulum supererat ab immanni labore, quem si novus iste in edendis Clariss. Sigonii operibus exciperet, jam animo reputabam à condita Urbe Roma in annum *Ærae Christianæ MD.* absolutum *Italicæ Historiæ corpus* me facile daturum. Si quis enim initium fecerit à Fastis Consularibus, quibus Romani Reges, ordine temporum servato, præmittuntur, deinde ad Historiam Occidentalis Imperii, & aureos Libros de Antiquo Jure Ci-vium Romanorum, & de Judiciis descenderit, quibus universa Romani Imperii administratio diligentissimè explicatur, mox in libris de Regno *Italijæ* finem fecerit, integrum continuamque seriem habebit ad ea usque tempora, quæ Collectionis Muratorianæ Scriptores fusori catalogo percurrent, tantoque facilius, & accommodatius, quanti proderit vetustiora monu-menta sparsa ubique, ac non semel obscura, in unum corpus ab emunctæ naris homine digesta & explicata volutasse. Præterea amor meus in Sigoniūm ferme angebat; is enim vivens Bononiae patriam meam carissimam diu literis coluit, quo uno ex titulo singularem à Bononicæ homine diligentiam, & non vul-gare officium jure ac merito poscebat. Cessi ergo meo amicorumque desiderio, & ut cele-rius editionem instruerem, quidquid æris & curæ necessarium reputavi è meo privato penu-tenti, ne *Palatinorum Sociorum rationes di-verterem* in aliam causam, vel postrema com-muni eura priorem aliquantis per publico cum incommodo turbarem. Sed fateor, mihi in primis hæsitandum fuit; nam si Bononiensem castigatorem editionem renovasssem, si Wech-

lianam alterant, non omnia illius opera exhibuissem, si vero ineditos hucusque libros diffimulasssem, non satis ipse mihi placere poteram: Sigonius verò præstantissimos alios libros à scriptos veluti suis cum cineribus in sepulcro latentes brevi perituros doleret. Quamobrem in colligendis editis omnibus, quofum aliquot rarissimi, & in MSS. inquirendis curam omnem, & patronorum amicorumque omnium operam primum adhibui, variasque Italiam publicas Bibliothecas, vel præsens ipse, vel aliis quispiam, ut loci opportunitas ferebat, lustravimus, neque à privatis abstinuimus, pètentes, instantes, obsecrantes, ne oblivioni celebratissimi viri lucubrationes diutius tradi patetentur, & universæ litterariorum Reipublicæ gratissimum beneficium inviderent. Valuit apud omnes Signiorum nominis auctoritas, meumque desiderium ita impletum est, ut nulli sint libri hactenus editi, qui nostram non venerint in potestate ad editionem absolvendam: præterea MSS. aliquot quorum nova fiet accessio, gratissima tibi, Lector humanissime, futura ob eximiam Auctoris elegantiam, antiquitatis peritiam, & exactissimum in rebus investigandis judicium. Eorum librorum titulos non absque causa reticere cogor; interim haec in universum præfari juvat, ut consilium meum, & novæ hujus editionis specimen exhibeam, cetera in alia epistola singulis tomis præponenda expofituras: itaque facile mihi persuadeo futurum, ut cum MSS. omnes ad posteriores tempos amando, dilata dies novum aliquod offertat, quod anxiè quidem ac diligentet inquirere non desino. Nunc de primo accipe.

PRÆPONENDA de more fuerat Auctoris Vita, notitia, quo si in alio quopiam cognoſcenda.

noscenda fuerat, in Sigoñio multo quidem diligenter erat investiganda, ob literarias quæstiones à pluribus cum homine acris ingenii actas, quæque varie à variis antea pro factioñis fortasse amore recensebantur. Ad eam operam, quæ literatissimum virum, & privatam è Sigoñiana domo notitias poscebat, aptiorem neminem invenire uspiam potuisse, quam Clariss. LUDOWICUM ANTONIUM MURATORIUM, cui Musarum omnium chorus quidquid eleganciæ ac doctrinæ præstantius erat, uberrime concessit, qui que communem cum Sigoñio patriam nactus, multo quam ceteri facilis ex familia ipsa certarum gestarum monumenta producere poterat. Neque mea me felicit opinio; is namque profusa in me humanitate, quam nunquam fatis commendaverim, justaque gratiarum actione protulatus fuero, intermissis paulisper severioribus occupationibus, cuncta, quæ ad Sigoñii vitam, mores, studia, opera, & literarias pugnas pertinent, adeo exactè rimatus est, ut nihil amplius desiderari possit, et innumeri ferme aliorum errores, cum de Sigoñii vita sermonem habuerunt, imposterum corrigendi sint, & vel factionum studio, vel eorum oscitantæ tribuendi.

SIGONIANOS libros aperiunt FASTI CONSULARES, quorum usus literatis Viris necessarius, mirum in quantas non semel angustias impegerit antiquitatum amatores! Absolutum Sigoñii labore credendum erat arduum hoc opus; sed cum ab ejus aetate ad nostram hanc quoque versus Imperii Romani fines protegabantur tot effetti sunt & effodiantur in dies lucidissima monumenta vetustatis, operæ pretium videlicet censuræ limam adhibere, ne qui Sigoñii Fastos absque ulla discussione recusos tñ F 4 legeret,

legeret, novarum observationum opem non sentiret. Hoc verò muneris, rogante me, suscepit Doctiss. P. D. JOSEPH MARIA STAMPA Cömensis è Somaschæ Congregatione, qui singularius diligentia, omnes insigniorum Criticorum observationes in hanc meam Editionem contulit, *Petavii* scilicet, *Pighii* & *Almelovenii*, quas ad firmandos potius, quam ad emendandos Sigonianos Fastos à Rege Romulo ad C. Julium Cæsarem adhibuit, *Mediobarbi*, *Pagii*, *Tillemontii*, ac omnium novissimi *Blanchini* à Julio Cæsare ad obitum Augusti. Ab hoc verò tempore ad an. Christi **CXLVI**, Stampa nosser *Eminentiss. Noristum* vice ducem habuit. Ad annum denique **CCLXXXIV**: *Petrus Relandus* faciem prætulit. Sed ita vir iudicio gravissimus in aliorum sententiam venit, ut iustis aliquando ex causis minimè subscriptferit, & suas ipse investigationes produxerit. *Cuspinianum*, *Panviniumque*, et si minus frequenter appellatos ad stipulatores habuit: sed qui Petavium, Pighium & Almelovenium excusserit, illico compieret tres istos à duobus prioribus quidquid insuis edidere Codicibus fuisse mutuatos.

Pacius etiam eximius Em. Baronii censor adjumento fuit, sed Stampa non semel à Confularibus regulis in Hypatia Dissertatione stabilitis discedere voluit, ne Quinquennalia, Decennalia, Quindecennalia, Vicennalia suum extra præscriptum tempus anno integro, & aliquando biennio cum celebratissimo Dissertationis Auctore transferret.

BLANCHINUM postremò in Romanorum Pontificum actis et si diligentissimum veritatis exploratorem, si aliquando correxit, eas adhibuit rationes, & testimonia, quas sibi Lectoris calculum arrogare mercantur.

ET

Art. 5. HISTORIA LITTERARIA.

39

Et quoniam ad Chronologiarum rationem stabilendam, unde sacræ ac profanæ Historiarum lux unice petenda, plura occurserunt, quæ fusori calamò erant illustranda, Dissertationem præmisit de Romæ conditæ ac de instituti Consulatus anno primo. *De anni in menses ac dies à Romula facta divisione, immutata à Numa Pompilio, ac deinde à Decemviris emendata.* Hinc à Julio Cæsare, mox iterum ab Augusto, ac deinde à Gregorio XIII. Pont. Max. constituta in futurum stabiliiori emendatione. Alteram item inseruit Dissertationem de Spoliis, & Comitiis Romanorum: de varia recentiorum Chronologorum opinione circa Urbis exordium, & Calculum, quem in annorum computatione servabant, eo consilio, ut si qui à Stampa nostro discordes sint, levè negotio cum eo convenire possint. Alias postremò Dissertationulas addidit de Christi nativitate anno vero: de ejus primo susceppta post Baptismum prædicatione: de ejus supremo Paschate, deque ejus à sua Incarnatione ad Passionem triginta trium annorum traducta vita mortali, quæ omnia licet ad illustrandos Sigonianos Fastos minus erant opportuna, ad continuandos, erant omnino necessaria; suscepit id quoque muneris prælaudatus Pater Stampa, qui non tantum Sigonianos Fastos summâ diligentia emendavit, illustravitque, sed suam ex integro CONTINUATIONEM adjecit, à morte nempe Augusti, in qua Sigonius substiterat, ad Imperium usque Diocletiani & Maximiani deductam, sub quibus alterum Sigonii opus de Occidentali Imperio sumit exordiunt. In ea temporum serie complenda impenso studio Continuator celeberrimus adeò incubuit, ut nihil profectò prætermiserit, quod ad Historia illustrationem, & Chronologiam firmius

HISTORIA LITTERARIA. N°.XIX.

firmius stabiliendam instaurandamque noverat expedire.

Ex his, Lector humanissime, prælibare licet, quæ in Fastorum editione pro viribus adhibenda curavimus; neque enim inficias iverim, opus hoc latissimè patens, non unum Doctissimum Stampam, sed plures alias, annosque plures sibi exigere debuisse.

NEQUE minori studio ac eruditione illustrati sunt LIBRI DE OCCIDENTALI IMPERIO per eruditiss. P. D JANUARIUM SALINAS Neapol. è Casinensi Familia, è celebratissimi Abb. Jo. Baptiste de Miro Schola, quem Papiae in S. Salvatoris Monasterio degentem opportuna fors obtulit. Is Historiae sacræ ac profanæ peritis, illius ope ac Romanarum Legum notitia purioribus è fontibus, non è forensium rabularum deliriis hausta, qua pollet plurimum, Sigonianos libros expolivit, eluxatos quandoque temporum ac rerum locos in suam sedem restituens, Legibus in Theodos. præcipue Cod. scriptis in testimonium productis, & Historicum Synchronorum fide adhibita, quo novo adjumento firmiorem in posterum figere pedem liceat in Occidentalis Imperii Historia; ad quam cum sacræ res etiam pertineant, id potissimum curavit, ut orthodoxa à pseudo-conciliius distingueret, & Catholicam veritatem constantissimè stabiliret.

SECUNDUS tomus ex viginti Libris de REGNO ITALIAE compactus est, qui si non interitram, umquam Sigonio famam præ ceteris pepergrant, & obtriti ferme nostrorum assidue manus percurrunt, liceat mihi aliquid audentias asseverare: majoris fortasse pretii aestimandi ex nostra sollicitudine, atque Clariss. JOSEPH. ANTONI SAXII Bibliothecæ Ambrosianæ Præfecti diligentiâ,

genuā, & cura publicam in lucem prodibunt. Is enim ex amplissimo eruditionis fūte thesauro, atque pluribus ex certis & venerandis antiquitatis monumentis, Archivo praesertim celebratissimi Monasterii S. Ambroxi hujus Civitatis, quae neque Sigonius, aut aliis quispiam in hanc usque diem obseruaverat, aliisque pluribus vel editis adhuc, vel ineditis Diplomatibus, atque ope Scriptorum nostrorum Italicorum, chronologice rationem & restituit, & factorum seriem vel supplevit, vel illustravit amore in Sionium, & studio veritatis præcipuo, quod ipfismet illius Manibus opitulati videatur, & lucidius Italiam eorum temporum Historiam repræsentet suis perpetuis in notis, quæ rerum soliditatem non inanem ac verbosam trutinam continent.

CETERORUM qui sequuntur librotum credam adhuc minime disposui, sed suas quique notas, & observationes, vel editas antea, vel novissimas literatorum Virorum, quo accep- tiores fiant, icidem habebunt: Ad eos, nempe de ANTIQUO JURE CIVIUM ROMANORVM, ITALIAE, AC PROVINCiarum, ET DE JUDICIIS, nec non de BINIS COMITIIS, ET LEGIS CURIATA, prater ea, quæ in sua Editione Thesauri celebratissimi Antiquitatum Romanarum Cl. Grævius notaverat, habebis prolegomena Cl. Viri, & multiplice eruditione insignis HORATII BLANCHI J. C. Rottani, necnon com mentaria perpetua J. C. JOANNIS MADERNI Mediolanensis.

AD LIBROS de ATHENIENSium, EORUM-
QVS ac LACEDEMONIORUM TEMPORIBUS
manus adhibuit accuratestimus Vir Orientalium
linguarum, atque Historiae peritissimus, quem
affiduis precibus fatigatum vici tandem pro sua
singulari humanitate; hoc unum in seipsum in-
offici-

officiosus, ac ferme injurius, quod nomen classissimum silentio reticendum voluit, id solum roganti mihi vix tribuens, ut SOCIETATEM Jesu, cui nomen dedit, appellare licet, sed hoc erit perpetuae laudis argumentum; nam sicut Coetus iste lucidissimas quot in Cœlo. Stellarum doctrinarum omnium faces enumerat, ita cuique me devotum beneficiorum acceptorum memoria perpetuò profiteor.

E t quoniam Sigonius noster de profana Historia & antiquitate optimè meritus sacram etiam exegit, nobisque libros de REPUBLICA HEBRAEORUM, & COMMENTARIA IN Sulpicium SEVERUM vivens ipse publici juris factos reliquit, & libris octo Christianæ Ecclesiæ Historiam scripsierat, quam forsitan aliquando invenire liceat; eos in unum tomum à ceteris distinctos edere animus est, additis etiam perpetuis adnotationibus. Neque ignoraveram hoc sibi operæ dudum assumisse Joannem Nicolai: sed ab homine factionis acatholicæ spurcatam atque infectam orthodoxi Sigonii industriam nemo est, qui negare possit. Ad alium itaque Hebraicæ Græcæque linguae peritum, atque in eorum temporum, ac rerum antiquitate investiganda exercitatum, mihi erat confugiendum. Isque opportune præsens erat, tum humanitate mihi cum primis carus, tum multijugi eruditione singulavis Vir ABBAS LAURENTIUS MAFEI literariæ Reipublicæ notus ob varia ingenii sui opera, & adnotationes præcipue in quartum Anastassi Bibliothecarii tomum. Hic igitur ad Republicam Hebraeorum novas ex integro adnotationes proculdicit, atque ita Sigonium nostrum illustravit, ut frustra ad Nicolaum Lector revocandus sit, cuius erroris

errores non minus; quam aliorum id genus ex occasione eonvelliit: & præterea Rabbinica de Judæorum antiquitatibus confutat commenta, petitis è divino Bibliorum fonte argumentis: atque id eo facilius præstabit Vit eruditus, cum Excellentissimi Viri, mihi nunquam satis beneficiorum memoriâ laudandi, Comitis CAROLI ARCHINTI ei pateat ad domesticos usus ornatissima Bibliotheca, unde à tot fontibus melioris notæ librorum emendationum fuarum lucubrationes valeat haurire. Quod ad Sulpiciū Severum attinet, cuius lectionem utilem admodum frugiferamque Sigonius testatur, si prius, quam Lector se conferat ad penitus cognoscendam Hebræorum Rempublicam, aliquam habeat illius notionem haustam ex Sulpiciana Historia à nostro Commentariis illustrata: optimum duxit idem Abbas Mafei ab Republica ista Sulpicii Historiam non sejungere, atque illius novam editionem disponere, in qua Sigoniano Commentario subjiciantur omnes omnium visæ adhuc in Sulpiciū observationes, sanam tamen solidamque continentest doctrinam. Quare illas prædictus Abbas pro Ecclesiasticis studiis impense laborans recensuit castigavitque; quod spero certè humanissimo Lectori pergratum futurum.

ERANT cordi supra cetera quæ de PATRIA BONONIA ad sacrā profanamque Historiam spectantia Sigonius scripsérat, & Bononienses literatos cives ad rem tractandam non in merito aptiores credidi, & mecum amore in patriam certantes plures inveni, nempe Adm. R. P. ALEXIUM RABBI Ordinis Servorum B. Mariae V. & J. C. ALEXANDRUM MACHIAVELLUM, utrumque ab editis operibus laudatissimum,

HISTORIA LITTERARIA. N° XIX.

mota, sacram primus, profanam alter Historiam accurationi lima poliverunt.

Accessi tandem & ego nūmerum Literatorum: hactenus laudatorum Virorum nova persona in me traducens; ANDREÆ namque DOMINÆ VITAM extorrandam, an dicam onerandam suscepi, additis foedurum aliorumque similiūm à tanto Principe negotiorum gestorum publicis documentis, quæ Nicolaus Dominicus Mutius ex Januensi Notariorum Collegio, Literarum & Literatorum amantissimus, publicis ex tabulis in Serenissimæ Reipublicæ Archivo, cui ipse praesit, assertis mihi humanissime communicavit.

AD SCIPIONIS ETIAM EMILIANI VITAM ex Latinis Graecisque Scriptoribus nonnihil contuli, qua fortuna, videant Eruditi.

Hoc unum postremò additum volo: librum, cui titulus JUDICIVM DE ROMANÆ HISTORIE Scriptoribus, si quidem Signorio tribuendus, diligentiore ad trutinam revocandum esse, plures jam ante observaverant; & ne quid in Editione nostra deesset, è Doctorum hominum libris ad Lectorum potius uberiorem apparatum, quam ad agendam censuram, plura excerpfi, & in universum opus ad concinniorem elegantiam, ni fallor, expolienda omnia curavi, additis novis, ac exactioribus tabulis geographicis, atque indice copiosissimo ad singulos libros, ita quo formatio diligentiam, si unquam alias, accuratissimam labore imprebo adhibuisse me certo comperies:

MIRABERIS fortasse me tot laboribus & expensis fatigatum novam hanc operam, quæ tot Literatorum Hominum ope, & in conquirendis, vel exscribendis, vel extorrandis libris tere multe affidaque cura indiget in hoc potissimum acta-

tis in senium vergentis post edita hactenus tot librorum milia suscepisse. Unde nam tantum otii ac virium sciscitabere? Unico verbo satisfaciam à CLEMENTISSIMI CÆSARIS nostri perpetua beneficentia, qui liberalitate sua animum & vires addit: Ille nobis literarium otium, & dulce præsidium vitæ parat: Ille me ad nova in dies meditamenta sacrarum largitionum stimulis impellit: Ille Palatinos nostros ad novos alios labores excitat, qui literariæ Reipublicæ utilles & grati futuri sint, & Mediolanensisibus nostris veterem studiorum famam, si Dñs placet, instaurent, & bonarum Artium cultum, & commercia paulatim reflorentia restituant. Quæ si Deus impleat omnia, ut rogamus, CÆSARIS INVICTISSIMI gloriæ perpetuæ tribuenaus: Vale.

ME N S mibi fuit, cùm primum Sigonii Tomum in lucem emitterem, Societatem inire; non ut alieno ære Typorum dispendia sustinerem; verum ut illa evitarem discrimina, quibus Opera ferme omnia in plura volumina distributa prementur in præsens; siquidem cùm primi, qui in lucem eduntur, Tomi facile comparentur, deinde morte præpediente, vel genio, ceteri negliguntur; quo fit, ut plura imperfecta volumina ad editoris perniciem tineis, blattisque absumenda relinquuntur: Quapropter eam mibi Societatem ineundam decrevi, ut qui Tomum primum emerint, sequentis in parte pretium quoque persolvant. Is igitur, quem nunc in lucem emitto, quoniam in magnum extrexit molem, duos foliorum numero Tomos æquabit, Sociisque in minori papyro pretio 25. librarium Imperial. dimittetur, dummodo pro secundo libras 12. cum dimidia persolvant. Pro editis in majori papyro

pyro eadem habebitur ratio, assignato pretio libra-
rum Imperial. 32. & 16. pro venturo. Hoc sane
beneficio carebunt, qui Societatem inire neglexerint;
ab illis namque non minori solutione 35. libr. in
strictiori, & 45. in ampliori charta quodcumque
volumen in duabus partibus divisum poterit compa-
rari. Fuxta calculos à me initos, quinque Tomi
omnia Sigonii opera complectentur, nisi forte nume-
rum auxerint inedita usque nunc ejusdem Autoris
scripta, quae mibi diligentii indagine perquirenti ad
manus pervenerint. Non idem erit cuique Tome
pretium; verum uniuscujusque molis habebitur ra-
tio, qua duce, quidquid persolvendum fuerit, æ-
qua lance assignabitur. Specimen interea papyris
characterum, ac tabularum ære incisarum Tomus
hic, quem in lucem emitto, cuique præstabit, nec
ultra sex mensium spatiū unus post alterum evul-
gabitur. Illud tandem monendum arbitror, quod
mibi in primis cordi fuit, nempe ut solicita docto-
rum virorum cura illius correctionis onus susciperet;
Et qui laboriosam banc provinciam suscepere, tan-
ta religione insudarunt, ut quicquid, quantumvis
leve, illorum oculos effugerat, id in calce voluerint
emendari. Nec minorem operam, immo, si fieri
potest, diligentiores in sequentibus pollicentur, a-
deò ut, quod veritatis studio dictum sit, nihil ultra
desiderandum vel venustate, vel diligentia, severi-
oribus etiam censoribus relinquatur.

R O M E.

ABBOT Pascoli, who lately published the Lives of the modern Painters, Statuaries, and Architects, has a new Book ready for the Pres's, wherein he offers several Ways and Means to improve Trade in the State of the Church, and to augment the Revenue of the Apostolick Chamber: *Testamento Politico d'un Academico Fiorentino*

Fiorentino in 110 Propositioni diviso, in cui con nuovi e ben fondati principi si fanno vari e diversi progetti per istabilir un ben regolato Commercio nello Stato della Chiesa, e per aumentar notabilmente le rendite della Camera, con molti altri avvertimenti, ed es-sentiali ricordi, che vi si danno pel buon governo del medesimo.

ABBOT *Matastasio*, known by his Opera's and other Composures, which have procured him the Title of Poet to his Imperiale Ma-jesty, has given us a Collection of his Works; to which are added the three following Picces,
 1. *La Passione di Gesu Christo, componimento sa-cro per Musica, applicato al suo Santo Sepolcro, e cantato nell'augustissima Cappella della faccia G. C. R. Maesta di Carlo VI.*
 2. *Componimento sa-cro per la Festività del SS. Natale, in occasione della solita adunanza de' Signori Academicci Areadi.*
 3. *Componimento drammatico da cantarsi in occasione della felicissima nascita del Real Delfino, &c.*

VENICE.

COLETTI has reprinted *L'Aminta difeso ed il-lustrato da Giusto Fontanini: con qualche Osserva-tioni d'un Academic Fiorentino.* In 8vo. The first Edition of the *Aminta difeso* was printed at Rome in the Year 1700.

THE same Bookseller has put out a new Edi-tion of Grepin's *Ovid in Usum Delphini*, in 4 vol. 4to.

M. du Hamel published at Paris in 1706, a new Edition of the Vulgar Latin Bible with short Annotations, &c. Baglioni has reprinted it, and to this Edition are added two Tracts of *Lucas Brugensis*, which were pretty scarce. The whole Title runs thus: *Biblia sacra Vulgatæ E-ditionis Sixti V. & Clementis VIII. Pont. Max.*

N° XIX. 1732.

G.

Ausbo-

VOL. IV.

Auctoritate recognita, verisimilis distinctio, una cum selectis Annotationibus ex optimis quibusque Catholicis Interpretibus, & etiam ex Auctoribus Heterodoxis in his quas Catholicæ veritati non sunt contraria, excerptis. Prolegomenis, novis Tabulis Chronologicis, Historicis, & Geographicis illustrata. Auctore Job. Baptista Du Hamel, Presbitero & ex-Professor Regio, nec non Regiae Scientiarum Accademie Socio. Accedunt Libelli duo ab eruditissimo Vero Luce Bragense, exarati, quorum primus locis insigniora Romanæ correctione impletitur; alter vero diuersæ Correctiones que fieri possunt, denotat. In 4to. 2 vols.

FATHER CRIVELLI, Sennasco, who in the Year 1728 put out *Elementi d'Arithmetica Numerica & Letterale*, is preparing for the Press *Elémentare* in 2 vols. 4to. with above thirty Copper-Plates. It is a Collection of the most important Discoveries of the ancient and modern Philosophers, concerning Natural Philosophy. That Work will be printed by Subscription.

LORENZO BAGESIO is reprinting *Istoria della Vulgar Poesia*, scritta da Gio. Maria Crescimbenti, Canonico di S. Maria in Cosmedin, e Custode d'Arcadia; coi Commentari intorno alla meteponymia. In 4to.

F. L O R E N C E.

THE second Volume of the *Vocabolario della Crusca* is come out, and contains the Letters D, E, F, G, H, I. This new Edition is very much enlarged, as it appears by the Number of the Pages which is 923, whereas in the Edition of 1691 there was but 479. The third Volume is in the Press.

PAPERINI is printing *Institutiones Philosophicae ac Mathematicæ ad usum Scholasticorum*. In 8vo. 6 vols.

MAN.

M A N T O U A.

Dr. Flaminio Corghi, a famous Physician here has published *Il Medico in Mantoua, oppure qual Methodo di medicare nelle palustri, e quale nelle Citta montane, convenga.* This Work contains several Observations upon the Distempers which reigned in Mantoua and the neighbouring Places, from 1698 till 1730, and the Manner of curing them, compared with the Method used at Reggio, whose Situation is quite different from that of Mantoua. It may be look'd upon as an excellent Commentary on Hippocrates's Book *de aere, aquis, & locis*, being founded upon an Experience of above thirty Years.

FERRARA.

M. Peverati has given us a new Commentary upon Sallust: *Angeli Mariæ Peverati Ferrarensis Annotationes in Crispi Sallustii Historiam de Conjuratione Catilinaria, & Bello Jugurthino; nec non Synopsis de Historia.* In 8vo. In this Commentary he has inserted the Notes of Turcius Rufus Asterius Apronianus, which he found in an old Manuscript; and wou'd be a very valuable Piece, if, as some of our Learned imagine, the Author is the same Apronianus who was Consul with Flavius Praefidius.

GENEVÆ.

Messieurs de Tournes have finished their new Edition of Cornelii à Lapide, Societatis Jesu, *Commentaria in Vetus & Novum Testamentum.* In folio, 11 vols.

FABRI and Barrillot have printed *Court Abrégé de Physique, suivant les dernières Observa-*

100 HISTORIA LITTERARIA. N° XIX.
tions des Académies de Paris & de Londres, par
G. L. le Sage. In 12mo.

NEUFCHATEL.

MR. Bourguet, who was lately appointed Professor of Natural Philosophy and Mathe-maticks here, has printed his inaugural Oration *de Matbeseos & Pbyfice satis*. He designs to publish jointly with Mr. Jordan, Minister at Prentzlow in the March of Brandenburg, several Letters of the late Mr. Leibniz.

TUBINGEN.

THEY have reprinted here from the last Cambridge Edition by Mr. Chappelow, Dr. Spencer's Book *de Legibus Ebræorum Ritualibus, &c.* This new Edition is Page for Page and Line for Line the same with the Cambridge one ; and tho' it be printed upon good Paper and Letter, it is above a third Part cheaper. Dr. Pfaff has prefix'd to it a Dissertation giving an Account of Dr. Spencer's Life and Writings.

IMHOFF is printing by Subscription Vitrina's Commentary upon the Prophet Esaias.

NUREMBERG.

MR. Doederlin has publish'd *Antiquitates in Noricavia Romanae*. In 4to. It is a Description of the Roman Wall or Rampart, rais'd by Order of the Emperours Hadrian and Probus against the Incursions of the Germans.

PARIS.

THAT there is really such a thing as Witchcraft, Witches, &c. is asserted with great Confidence in the following Book : *Traité sur la Magie, le Sortilège, les Possessions, Obsessions, & Maléfices*;

lefices ; où l'on en démontre la vérité & la réalité : avec une méthode sûre & facile pour les discerner, & les règlements contre les Devins, Sorciers, Magiciens, &c. Ouvrage très-utile aux Ecclesiastiques, aux Médecins, & aux Juges. Par M. D***. In 12mo.

LA Genèse en Latin & en François, avec une Explication du sens littéral & du sens spirituel, tirée de l'Écriture & de la Tradition. In 12mo.

LE Banquet de Platon. In 12mo. Part of it was translated by the famous Mr. Racine ; and the Remainder by a Lady.

ESSAI sur le bon goût en Musique, par M. Grandval. In 12mo.

Mélisthenes, ou l'illustre Persan : Nouvelle, par M. de P***. In 12mo.

PRINCIPES généraux & raisonnés de la Grammaire Françoise, par Mr. Restaut. Nouvelle Édition de moitié plus ample que la première, & à laquelle on a ajouté un Abrégé des Règles de la Versification Françoise, &c. In 12mo.

ANGERS.

FATHER Dufrou, a Priest of the Congregation of the Oratory and Professor of Rhetorick in this University, lately made a Latin Oration, wherein he enquired into the Reasons why the French Historians fall so short of that Degree of Perfection which is required in such Performances : *Cur nullum Scriptorem optimæ notæ Historia Gallica babeat.* Two things, said he, are absolutely necessary to qualify a good Historian, Eloquence and Sincerity ; *eloquentia & fides* : but these two Qualifications cannot be found in an Historian who lives under a despotical Government. He made several judicious Observations on the first Point ; and

and as to the second, viz. Faithfulness and Sincerity, he said that a *French* Historian cou'd not pretend to it, 1. Because he was ignorant of the Spring of Actions, or what was transacted in the Cabinet of the Prince. 2. Because he must either flatter or incur the Hatred of those who are in Power. 3. That even the Christian (Romish) Religion he professes, can not suffer him to be always true and sincere. He observed that *Copines*, *Thuanus*, *Mezeray*, and *Daniel the Jesuit*, were defective in several respects: However as to *Mezeray*, he insinuated that he would be valued and esteemed by all *Frenchmen*, as long as a Love for Truth and a Sense of Liberty remain'd amongst them; when Father *Daniel* will be despised, as a Man blindly addicted to the pretended Power of the Pope maintained by the *Italian* Clergy, and basely wedded to the Interests of his Society. The *Jesuits* cou'd not bear with these bold Assertions. They apply'd to the Heads of our University, and demanded that the Orator shou'd be punish'd or severely censur'd; but cou'd obtain no other Satisfaction than the following Decree, which is rather an Approbation than a Censure of what Father *Dufresne* said: *Exstimasimus aliquas Propositiones, si disjungantur à Sacramenis contextu, Suspicionem mali Animi injicere potuisse: verum si eadem pensentur prout in Orationis serie jacent, malitiae Suspicio diluitur. Quatenus agerem ponendus est ut cautier sit.*

H A G U E.

THEY have publish'd a Tract of the late Mr. *la Placeise*, entitled, *Apis sur la Maniere de Precher.*

HISTORIA
LITTERARIA:
OR,
EXACT AND EARLY ACCOUNT
OF THE MOST VALUABLE
VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.* —————— Lucret.

NUMBER XX.

Being the Second of Vol. IV.

London:

Printed for N. PREVOST, over-against Southampton-
street, in the Strand.

M.DCC.XXXIII.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE VI.

Observations Mathématiques, Astronomiques, Chronologiques, &c. Rédigées & Publiées par le P. E. Souciet.

That is,

Mathematical, Astronomical, Chronological, &c. Observations Digested by Father E. Souciet.

Being a Continuation of Article XXVIII.
N° XVII.

Containing the History of the Five First Mogul Emperors.

(G.).

IN our last, through an Inadvertency we need not explain to the Reader, we broke off somewhat abruptly in the midst of the History of the great *Fengbîz Khân*; which we shall now resume.

Fengbîz Khân having made such Progress towards the Summit of his Glory, as has been told in the foregoing Article, on this Collection continued to add to his martial Fame and the Enlargement of his Dominion by the partial Smiles of Fortune, whose Darling he seems of all Men to have been. He subdued many Hoards round about him; he overthrew several Confederates; headed by a powerful Prince of

N° XX. 1732. It is not convenient to print the
whole volume now and to noise it
out.

the Naymans, called Fay-Yang Koban, who fell in the Battle, which was fought to the Eastward of Halin, the Situation of which we formerly noted.

1205. TRIUMPHANT in these Wars, he began to attack the Princes of Hin, who were Lords of a vast Tract both in China, as it is now reckon'd, and in Tattary, as it is with us called; how far he succeeded in this his first Attempt, we are not told, but

1206. THE next Year he rendezvoused with his Confederates at the Source of the River Yenon, or Onon, where his Name was changed, or rather his Title, from Tiemütjin to Jenghiz, as we pronounce it, which if our Interpreter deceives us not, signifies Sovereign Lord; for such they now declared him, and as such they now vowed him Obedience, whence with the Addition of the Title Khân, or Cam as we sometimes have it, we come to know this Conqueror, under the Stile of Jenghiz Khân. This Year he became Master of the western Tattary, by a compleat Conquest of the Naymans, and the Slaughter of their King Poloyu, and his flying Son.

1209. THREE Years afterwards, Itubü, King of the Country of Way-ü-ule, offered to throw himself under the Protection of Jenghiz Khân. His Subjects have the Books of Confucius and the Book of King: they understand the Chinese Characters, and use the Chinese Calendar. This Year he entered Chensi by the Country of Kokotor, and forced the King of Hin to a Peace.

1210. THE next Year our Conqueror refused to pay Tribute to the Princes of Hin, and stirred up by the Spirit of Vengeance, for the Murder of a Relation of his who had been murdered by the Orders

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Orders of the *Kin*; he the next Year entered the Province of *Chansi*; and according to the Chinese, he himself, his Brothers, and his four Sons made fearful havock in *Chansi*, *Petchali*, *Chantung*, and *Leaotung*, during the Years 1211, 1212, and 1213; in which last he besieged the *Court*, or what is now called *Pekin*, formerly *Yekia*.

THE next Year the Emperor of the *Kin* 1214
bribed *Jenghiz Khan* to an Accommodation by a great Sum of Money, great Quantities of Stuffs, and a great Number of Youths of both Sexes, together with a Princess of the Blood for *Jenghiz Khan* himself, who then retired to the Country of *Chalar*.

BUT he had scarce turned his back before the Emperor of the *Kin* violated the Treaty; whereupon the *Moguls* marched back again, and took *Pekin* and *Leaotung*.

IT was in the Year following, that *Pekin* 1215
was taken and pillaged. This was done in the fifth Month, and in the absence of *Jenghiz Khan* himself; the Palace was burnt; but the Emperor had withdrawn with his Court, eight or nine Months before, to *Caifanfu*, the Capital of *Honan*, then *Nankin*.

THE Year following *Jenghiz Khan* appeared 1216.
in Person, and pillaged a part of *Honan*; and the Year after he declared *Mobali* his Governor over the conquered Country, and *Chapar* his Governor for *Pekin*, and then retired into *Tartary*.

WHILE *Mobali* extended the Conquests over 1217
Corea, his Master the Khan turned his Arms Westward to revenge the Injuries offered to his Subjects, and before the End of the following Year

1219. Year he made a good progress, and so continued to do further Westward.

1220. At length he got to the Westward of Samarcand, as far as a Place in English, called the Iron-Gate, which our Commentator will have to have been Derbent, which he derives from the Turkish Demicarpi or Temicarpi, which signifies Gate of Iron.

Our Translator, or rather Transcriber, acquaints us, that the Chinese are very indistinct and unsatisfactory on what this Conqueror did in the West; but from thence he bent his March Eastward into Persia, and in the Year following he penetrated the Indies, where he made great devastation. In this same Year, says the Chinese History, the Moguls took the City Metena [sure they cannot mean Medina?] where, says the same History, reigned Mu-han-nu-te, or the Lord and Law-giver of the Mohammedans. Upon this occasion it is said, that while even Mahomet himself was alive, some of his Disciples reached China, where they promulgated his Law. To this is added, that Metena (which we must confess sounds a little like Medina) is in the Neighbourhood of a Country called the Country of Heaven; which our French Commentator conjectures may mean the Holy-Land; that is, the Country of God, where God was born and lived, as he zealously expresses himself. This is a very remarkable Passage, and may deserve an accurate Research and a deep Discussion, which we leave to abler Hands than our own.

1221. THIS Year Fengbiz Khan attacked the Prince of Hin, and having taken the City of Estina, he entered Chensi. He subverted the Dynasty

1222. of Hin, and died in the seventh Moon of the Year

Year 1227, and was interred on the Mountain of *Leoupan* in *Cbensi*, aged 66 Years. He declared his third Son, *Oetay*, his Heir and Successor, and in the mean time *Toley* his fourth and youngest Son ruled the Empire.

Oetay was not proclaimed Emperor till the eighth Moon of this Year, when he appointed *Toley* his Generalissimo. 1229.

Oetay continued the War against the Emperor of the *Kin*, and reduced him to the utmost Distress. He entered into a Treaty with the Emperor of the *Song*, who possessed many of the noblest and most southern Provinces of *China*, and then retired into *Tartary*, in the ninth Moon of this Year. *Toley* dies, to the great grief of the whole Empire; and *Sapotay* carries on the War in *Honan*, and takes and pillages *Nankin* in the second Month of the next Year. 1230.

In the very first Moon of this Year the unhappy Emperor of the *Kin*, unable to bear up against the Torrent of his Afflictions, burnt himself at *Juningfou*, declaring his Son his Heir to the Crown; but the young Prince being murdered by his own Guards, *Oetay* became absolute Lord of the Empire of the *Kin*. 1231.

Oetay built *Holin* into a new City, and adorned it with a vast Palace. He dispatched two of his Nephews and General *Sapotay* to attack the Kingdoms of the West. They coasted round the North-end of the *Caspian*, and thence penetrated into a Climate where the Days at *Midsummer* are of extraordinary length. But the History of this War being very dark, and the Names horribly mangled, we should, it seems, be able to learn nothing therefrom, if we did not otherwise know that they harrassed Poland. 1235.

land, Germany and Hungary. His two Nephews did not return till many Years after his Death. They lost a great Number of their People, says the History; but they acquired great Glory.

But while this was in agitation, O^ray sent another Force to invade the Emperor of the Song.

1242. To conclude, he died in the 56th Year of his Age, and nominated to be his Successor S^he-ly-maⁿ his Grandson, by his fourth Son, who perished in War.

1246. 1248. But this Succession was disturbed by the Empress Regent Naitmatchin, who declared her eldest Son Quay Yeu Emperor of the Moguls, which she did in the seventh Moon of this Year. This Prince submitted every thing to his Mother; did nothing worth notice; and is accused of having been fond of the Bonzes. He reigned but two Years and about a Month, and died at the Age of 34.

HEREUPON two powerful Parties arose. At the Head of the one appeared the Empresses Naitmatchin the Mother, and H^ai-my-s^he the Wife of the deceased Emperor; these declared for S^he-ly-maⁿ, and were supported by some old Counsellors, several Generals, and all the Princes, Sons and Grandsons of O^ray. At the head of the other was Patu the great General of the Army and Nephew to O^ray, who, with some others, declared for Mongko another Nephew of the same Emperor. These prevailing, Mongko was, at Holin, proclaimed Emperor of the Moguls. He committed the conquered Provinces of China to his Brother H^upil^y [Koblay] and took the Reins of the Government in general into his own bands.

This

This Year he put to death the Princes of Empress *Hai-my-she*, on pretence she was a Sorceress ; imprisoned *She-ly-man* ; and banish'd *Naimachis*, and the Princes of the Party of *She-ly-man*. 1252.

The next Year he rendezvous'd two great Armies in the Neighbourhood of *Holin*. The Command of the first he conferred on *Hulan* *Holay*, under the Orders of *Hupily*, to invade *Tibet*, *Pegu*, and *Cochinchina*, and to make an Inroad into *Junnan* and *Soutchouen*. The second Army commanded by *Hin-li-blü*, [*Hologu*] his first Brother, he sent to invade *Persia* and *Syria*, there to fall upon the *Sū-tān*, [*Soliāns*] and the *Khalif* [*Khalif*] a *Mohammedan* Prince and King of *Pabata* [*Baghdād*]. *Hologu* had *Ko-kan* with him to assist him with his Advice.

Hologu and *Ko-kan* depart from *Holin* in the second Month of this Year ; and to pass over their tedious March, through which we cannot easily trace them, for want of a Certainty of the Names of the Places mention'd, they succeeded in this distant War to admiration. 1253.

In the fourth Year after their Outset, they took *Baghdād*, and sent the *Khalif* Prisoner to *Mongkd*. We are told, that the Chinese Relation is pretty circumstantial on this Transaction, and describes the City very well : That it speaks of the fine Palace of the *Khalif*, of the River which parts the two Towns, of the Beauty of the Houses, of the Massacre *Ko-kan* ordered in the West Town, of the Extent of the Kingdom, and of the Number and Lives of the *Khalifs*. 1257.

This important Action so happily decided, *Hologu* detaches *Ko-kan* to the Westward. He marches twenty Days towards that Point of the Compass, and comes to a Temple dedicated to

Heaven, as the Chinese have it. They tell Ko-kan that here the greatest of all Saints had been anciently interred; and in the midst of this Temple, he sees a great Iron Chain hanging, and many Inscriptions, which, said they, were done by *Pictapacul*, the Name of the Saint here buried. Tho' all this has the Air of a Romance, as much as Heart could wish whatever Truth may be in it, our Commentator puts on a grave Face, and runs the following Division up on the Name *Pictapacul*, (viz.) *Pembar*, *Pembal*, *Bembar* or *Bembal*: Perhaps *Ben-baal*, *Babal*, the Son of Baal. Mighty right, to be sure: a high Probability: but we shou'd, however, be glad to know who was the Father of this Son of Baal? who he could be? whence this Son should come? what drove him a twenty Days March to the Westward of *Boghdad*? but above all, how he had been able to keep this House over his Head, maugre all the unparallelled Zeal of the *Mohammedans*, and Christians, who were Lords, and pretty severe ones too, either on the one side or the other of him? These are Questions not to be rationally answered, and this Play upon Names, tho' sometimes justifiable, is too often presumptuous and vain. But the *Roman* Clergy must be ignorant of nothing; they must display their Omniscience upon all occasions. For our parts, upon the first perusal of the Passage, we were afraid this Pagod, as it is represented, would have been commented into the Church of *Jerusalem*; and perhaps, if it had not been for the ugly Iron Chain, it had been the Case: and, in truth, it had been far less absurd than to talk of the House of a young Baal any where in these Parts.

Parts, at that time of day. But to return whence we digressed.

Ko-kan having survey'd this great Curiosity of a Temple, and done great Feats over this western Region, crosses the Sea and continues his Conquests in a Country called *Foulon*. This *Foulon*, we are told, signifies *Franks*; and this Country is here noted to have been some Part of *Syria*, inhabited by the Followers of the *Crusade*; but this seems to be said at a venture, to be a most superficial and ill-weighed Remark. What Sea had Ko-kan to cross in his way from *Baghdâd* to *Syria*? We know of none but the Sea of *Gallilee*, or, perhaps, the *Dead Sea*; and that he did, would, or could cross either of them with his Army, is impossible to suppose. Had it not been better to have looked this Passage over as inexplicable, and even frankly to have pronounced it such, rather than by an Affectation of universal Criticism to have cleared it up so lamely, so blindly? But to take a Survey of this Country of *Foulon*, it seems the Women there were dressed after the manner of the Statues in the *Chinese* Temples. Here the *Soltân Hûtû*, as he is called, did Homage.

THIS Year *Holagü* and Ko-kan continued their Conquests, and towards the latter End of it, Ko-kan was sent Post by his General, to give *Mongko* an account of all these Expeditions. But when he arrived in *China*, he had the sorrowful News that *Mongko* had been slain on the tenth of *August*, this same Year, as he was besieging *Hotchcou* a City in *Soutchouen*, at the Age of 52. This Siege was very obstinate, and the *Moguls* having lost a great number of Officers, broke it up. The *Chinese* History reports he had Valour and Sense; but reproaches him with great Super-

Superstition and an undue Veneration for the *Lama's*; and upbraids him with the unjust Death of the Princess *Hai-my-Sho*, the Imprisonment of *Sher-ly-man*, and the Exile of *Naimatschen*; but says not a single Syllable of the Embassies of St. Louis.

UPON the Death of *Mangko*, who left five Sons behind him, a civil War broke out between two of his Brothers *Hüpily* and *Halipuko*. *Hüpily* was laying Siege to *Voutchang* the Capital of *Houkang*, when News was brought him his Brother was dead; whereupon he clapped up a Peace with the *Song*, ordered *Hulan-Hotay* to cease Hostilities, and then attended by his Troops marched to *Pekin*, where *Ko-kan* informed him of the mighty Exploits and Conquests of his Brother *Holagu* in the West; and soon after he heard from *Holagu* himself; who, among other things, informed him, that he had impowered this Envoy to declare him Emperor of the *Moguls*, since his Distance would not allow him to do it in Person.

1260.

ACCORDINGLY *Hüpily* was in the fourth Moon of this Year proclaimed Emperor of the *Moguls* at *Changtu*; but *Halipuko* was also proclaimed Emperor at *Holin*. *Hüpily*'s Reign was long and glorious; but *Halipuko* declined in his Affairs from the beginning; his Army being in this same Year beaten to the Eastward of *Cantchü*, a considerable Town of *Cbensi*.

1261.

AND the very next Year *Halipuko* was beaten by *Hüpily* in person; *Holin* was taken; and *Halipuko* surrendered at discretion.

1264.

We pass over his Humanity to his vanquish'd Brother, and the Captive's humble and faithful Returns; his Deliverance of *Sher-ly-man* from Prison; his Introduction of the Chinese Forms into

into the Government of the *Moguls*, and his Love of Letters: we pass over also his first Minister *Yao-ku*, a great Chinese; his Erection of a Tribunal called of the *Han-lin*, made up of the most learned Men of the Empire, and properly, as we are told, an Academy of Learning; his Winter Court *Yen-keng* or *Taiu* the Great Court, and his Summer Court *Chang-tu*, which may be *Marco Polo's Gianda* or *Combalu*.

We proceed to *Hupily's* Invasion of the Empire of the *Song*, a War which was opened with the memorable Siege of *Siang-Yang* in *Huquang*, which notwithstanding it was invested by the most expert of the Tartar Generals, held out full five Years. They were so thoroughly convinced of the Strength of the Place, that a General of the Country of *Igür*, whose Name was *Holikayye*, wrote to the Emperor, That if he did not send for Gunners from the West, the Place could not possibly be mastered. Gunners then were sent, but whether they were *Mohammedans*, as the Chinese History says, or *Christians*, as *Marco Polo* avers, the Place was taken after it had held out above five Years, as we just now said. *Marco Polo* relates, that they shot Stone Bullets; and the Chinese History, it seems, uses the Word *Pao*, which signifies both an Engine which shoots Metal Balls like ours in Europe, as well as *Perdreroes*, or those great Pieces which were formerly used for Stone.

What is here said of these Cannoneers from the West, whether they were *Mohammedans* or *Christians*, or whether their Balls were of Metal or Stone, may be a Novelty to some of our Readers, as we confess it is to us. That the Chinese, and perhaps the more eastern Tartars had the use of Guns Ages before us, has been frequently,

The Empress Mother, when she heard the tragical End of her Son, threw herself together with the Ladies of her Train into the Sea also ; and the Chinese General, as he was ruminating upon the choice of a new Emperor, was miserably shipwreck'd.

If what is here told of this Emperor, his Minister, his Mother and her Ladies, be not equal to any Greatness of Mind and Contempt of Death, we meet with in Greek or Roman History, we are much mistaken ; a more dismal or shocking Tragedy, considering the Persons, and that it was in each a voluntary Act, is no where to be found : and well may the Chinese dwell on the melancholy Event, as we are told they do.

Now *Hupily* sat the undisputed Lord of all the Chinese Provinces ; but to pass over some intestine Motions, which must infallibly be frequent in such an Empire as he swayed, *Japan* had not been yet subdued.

1280. It was in the eighth Moon of the very next Year that a great naval Armament made Sail for the Conquest of *Japan* ; but a Storm dispers'd them, and History says, the Japanese slew 30,000 *Moguls*, and made Slaves of 70,000 Chinese and *Careans* ; the Booty was in proportion, and the Emperor breathed nothing but Vengeance to make amends for this Loss, while his *Mandarins* beseeched him to think no more of the Conquest of *Japan*. But the *Moguls* fared quite otherwise in the Kingdom of *Men*, [*Pegz*, as we are told] which was conquered by the Troops of *Jumman* ; an Expedition feigningly mentioned by *Marcus Polo*.

1294. At length the Emperor *Hupily* died in the first Moon of this Year, aged 80, without so much as naming his Successor to the Empire.

Tus.

THE Chinese Historians, it seems, magnify his Failings, and scarce speak of his great Qualities and Virtues ; they say he was a Bigot to the *Lama's*, and complain, that he invested the western People with too much Power ; while the *Tartars* applaud him as one of their greatest Kings. He was a Patron to the Learned of every denomination, a Cherisher of the useful Arts; and undertook and went through stupendous Works for the Convenience of his Subjects, and did and ordered a great many noble things equal to the Sublimity of his Station and the Fortune of his Arms. He saw himself in the peaceable Possession of *China*, of *Pegu*, of *Tibet*, of one and the other *Tartary*, of *Furkestan* and the Country of *Igor*. *Siam*, *Gochin-china*, *Tonquin* and *Corea* paid him Tribute. The Princes of his Family who reigned in *Moscovy*, *Affyria*, *Perſia*, *Khoraffan* and *Khowarism*, did nothing without his leave ; and in his days *Perſia* and the Ports on the Coasts of *Malabar* and *Cormandel*, drove a great Trade by Sea with *Fokian*. In fine, he and his Predecessors lie interred in one of the Mountains between the $42^{\circ} . 30'$ and 44° of Latitude, and between $10^{\circ} . 30'$ or 4° Longitude West of *Pekin*, and then turn off to the North-West.

We at first thought to have given a summary Abstract of the Life of *Fenghiz Khan* only, but finding our Subject to swell under our hands, and remembering what we promise in the Motto to our Journal, and apprehending the whole Series of this remarkable History would be acceptable even to the most Learned, and raise the Astonishment of such as are but the least versed in the great Events that have happened on the extensive Stage of the World ; we could

could not stop our hands, but have abridg'd it all.

We leave our Readers to make their Reflections upon this wonderful, this almost incredible Piece of History, and shall only acquaint the more scrupulously exact, that we have studiously avoided the Names of the Persons and Places the Original abounds with ; and that on the other hand we have, perhaps with some little Presumption, accommodated a few of them to our Pronunciation. If we may be excused this, we will proceed to observe that among the many good Qualities of the *French* Writers, they have one considerable Defect, we mean in forming all exotic Names to the Genius, as they think good to call it, of their Tongue. This must have been observed by all who have dipped into their Historical Works ; and lamentable it is to see, that even we who are so very much related to them in Names are cut and slaughtered by them without mercy. Who can bear to hear Father *Orleans*, in his Preface to the *English* Revolutions, say the *English* Names are so uncouth, and as it were barbarous, that he has not studied to be exact in spelling them ; as if we were some of the most unpolish'd of Mortals, and our Language the most inelegant ; in short, as if we were a new discovered Nation in the Moon, who scarce could call each other by articulate Sounds ? And again, what shall we say to that otherwise excellent Geographical Lexicographer *Corneille*, who when he touches upon *English* Ground, often puzzles the *English* themselves to know whereabouts he is ? Who could imagine, for example, when he comes to describe *Oxford*, that even a Student there shall not know by him when he is come to *Christ Church* ; but

but shall see it spelt in such a manner, with such a number of Consonants and difference of Vowels, that he shall not be able to unravel it but by its beginning with a C? And now if they are so fearfully negligent and arbitrary in what concerns the proper Names of a Country, their very next Neighbour, and perhaps the most generally allied to them of any Nation under the Sun; what Butchery must we not expect them to make of the *Tartar* Names and of the *Chineſe*? Herein sure there can be no relying on them. We must therefore beseech them to consider Foreigners a little for the future, and to use their Names as civilly as they are said to do their Persons; and in the mean time to favour us with an *Onomasticon Generale*, drawn up as they know how; a Work which would be highly acceptable to all *Europe*, and much wanted at this Instant in particular; a Work particularly incumbent on them to undertake, as they have been the greatest Offenders in the Sin which makes so heavy an Atonement necessary.

ARTICLE VII.

A Continuation of VOL. III. of Rollin's History, &c.

M R. *Rollin* at the Entry of this Volume advertiseth his Reader, that tho' he had promised in it to conduct his History down to the end of the *Peloponnesian War*, and to add some Reflexions on the Genius, Customs, Laws, and Government of the People of *Greece*: The Additions he hath necessarily been obliged to make

N^o. XX. 1732.

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in the course of the Impression, more especially that particular and circumstantial Account he hath given of the Siege of Syracuse, which was the greatest Enterprize that ever the *Athenian Republick* undertook, and at length proved the chief Cause of their Ruin ; have not only put it out of his power to perform his Promise, but hath even swelled this Volume very near two hundred Pages more than any of the former.

BEFORE he begins the History itself, Mr. *Rollin* hath thought proper to make some preliminary Observations, which consist chiefly in enumerating the Advantages that accrue to all sorts of People from the reading of History, and the Judgment that ought to be made of those glaring Acts of Virtue, that are so frequently met with in the Heathen History. He then adds an Abridgment of the principal Events of the *Lacedemonian* History from the first Establishment of the Regal Government among them, to the time of *Darius* the Son of *Hystaspes*, where the *Persian* War against the Greeks, in which the *Lacedemonians* bore so great a share; begins. Here he remarks, that fourscore Years after the taking of *Troy*, the *Heracles*, or Descendants of *Hercules*, returned into the *Peloponnesus*, and seized upon *Lacedemon*, where *Eurythmenes* and *Procles* the two Sons of *Aristodemus* placed the Seat of their Kingdom, and reign jointly. It is remarkable, that these two Brothers continued all their Life-time at variance one with another, which Disposition was also inherited by both their Descendants, for the space of nine hundred Years that the Sceptre of *Sparta* continued in these two Families.

OUR Author by the by gives an Account of the Origine and Condition of the *Iloes*, a Name

Name given to such Prisoners of War as the *Spartans* commonly made their Slaves.

AFTER which he gives a short History of the War betwixt the *Lacedemonians* and *Argives*. When the two Armies were in sight one of another, it was agreed in order to spare the shedding of Blood, that their Differences (which were chiefly concerning the Sovereignty of a small Country called *Thyrea*) should be decided by three hundred of each side, chosen out of the Flower of the Army; and every thing being ready for the Battle, and both Armies having retired, they fought with such Fury, that there were only three remain'd; two of which were of the *Argives* side, the other a *Lacedemonian*. The *Argives* believing themselves secure of the Victory, return'd to their own Army to give an account of the Success of the Day; the *Lacedemonian* kept the Field of Battle, and when he saw his Enemies gone, strip'd the Dead of their Spoils, and transferr'd them to his own side of the Ground mark'd out for the Battle. This again involved the two Nations in a fresh Dispute about the Victory, the *Argives* pleading, that the Number of their side who escaped being greatest, entitled them to the Victory; the *Lacedemonians*, that their Man had kept the Field of Battle whilst the two *Argives* fled. In fine, the Dispute ended in a general Battle, wherein the *Argives* were entirely routed.

OUR Author also takes notice of three different Wars betwixt the *Lacedemonians* and *Messenians*; the first of these began the second Year of the ninth Olympiad, and continued for the space A.M. 3261 of twenty Years; * *Euphaes* being then King of

* According to the Sentiments of Mr. Boivin, in his learned Dissertation on a Fragment of Diodorus Siculus, Vid. Mo-

Messene. It was in the seventh Year of this long War, that the *Lacedemonians* (having obliged themselves by Oath not to return home, till they had intirely vanquish'd and taken all the Cities of *Messene*) fearing lest by their long Absence their Families might perish, sent home such of the Soldiers as were not bound by that Oath, that they might propagate Sons and Daughters for them ; making no scruple of prostituting their Wives for the publick Good. Those who were born of this spurious Conjunction, were called *Parthenians* ; but when they grew up, not being able to endure the Opprobry of so infamous a Name, they voluntarily banished themselves from *Sparta*, and under the Conduct of *Phalantes* established themselves at *Tarentum* in *Italy*, after they had chased out the ancient Inhabitants.

THE *Messenians* were entirely vanquish'd in this War by the *Lacedemonians*, who reduced them to very great Hardships ; their Condition being made little better than that of Slaves : which so exasperated the *Messenians*, that after forty Years suffering, they at length revolted, and gave occasion for a new War, which began A.M. 332^o the fourth Year of the 23d Olympiad. The *Lacedemonians* beirg push'd hard by the *Messenians*, by Advice of the Oracle of *Delphos*, sent to *Athens* for a General, who gave this Charge to *Turte* the Poet ; who notwithstanding the small Hopes that were conceived of his warlike Abilities, and the bad Success he had in the beginning, proved at length a very brave and successful General.

THE

Mémoires de l'Acad. des Inscriptions, tom 2. p. 84. *Aristomenes* who succeeded *Euphaes*, according to Mr. Boivin, is the same that *Pausanias* calleth *Aristodemus*. *Ibid.*

THE remaining Part of this Volume, which contains a History of 180 Years, from the Year of the World 3484, to the Year 3592, under the Reigns of six different Kings of Persia, consists chiefly of two parts. The first part, which includes a History of 90 Years, from the beginning of the Reign of *Darius the First* to the 42d Year of the Reign of *Artaxerxes Longimanus*, where the *Peloponnesian War* begins, is divided into four Chapters.

THERE never was any Age more fruitful and productive of great Men, and extraordinary Events, or that ever display'd more shining Instances of solid Virtue and Courage. Whoever reads the Description that is given by our Author of the celebrated Battles of *Maraibon*, *Thermopylæ*, *Artemisia*, *Salamine*, *Platæa*, *Micale* and *Eurymedon*, which were fought in this Period, must be convinced of the Truth of this Assertion.

IT was in these Battles that the greatest Captains of *Greece*, *Miltiades*, *Leonides*, *Themistocles*, *Aristides*, *Cimon*, *Epaminondas*, *Pausanias*, *Pericles*, and *Thucydides*, gave such signal Proofs of their Courage, military Prudence, and Love to their Country, as have ever since rendred their Names immortal.

THE first Chapter contains the History of *Darius the Son of Hystaspes*, and his Expeditions against *Babylon*, the *Scythians*, *Indians*, and against the *eks*.

As also an Account of the great Preparations made by him for this War: It gives likewise an Account of the State of *Athens* at that time, together with the Characters of the famous *Greecian Generals*, *Miltiades*, *Themistocles*, and *Aristides*; and the shameful Defeat of the *Persian Army*

Army at the Battle of *Marathon*, by the Greeks, under the Conduct of *Miltiades*, who thereby gain'd his Country much Honour, and himself immortal Glory.

OUR Author says, that *Darius* being chosen King (after he in conjunction with other six Persian Noblemen had killed the Impostor *Smerdis*) was no sooner seated upon the Throne, but in order to make his Reign the more secure, he married the two Daughters of *Cyrus*, *Atoffa* and *Aristone*.

THE first Acts of Sovereignty and Care for his Kingdom that he exercised, was to regulate the polite and civil Government of the vast Provinces he had under his Dominion, and to put his Army under a good Discipline, and to lay a Foundation for maintaining constantly in pay a standing Force: which he brought about, by putting his Finances in good order, and securing to himself a constant Revenue from those Nations his Predecessors had conquered; whereas they had contented themselves with the voluntary Presents they received from them, and a certain number of Troops that each Nation was obliged to furnish in time of need.

By this wise Policy, *Darius* freed his natural Subjects the *Medes* and *Perians* from paying any Taxes or Impositions, and made the whole Weight and Expence of maintaining the civil and military Government fall upon the conquer'd Provinces. The mild, prudent, and equitable Method which he made use of to establish this good Order in the Government, especially his manner of imposing Taxes, very well deserve our Notice.

Darius (supposed to be the same with that *Abasuerus*, who is mentioned in the Book of *Esther*) in the third Year of his Reign, which accor-

according to the Jewish Reckoning is only the second, notwithstanding the continued Opposition made by the *Samaritans*, not only confirmed the Edict formerly publish'd by *Cyrus* in favour of the *Jews*, but made another, wherein he confirm'd these Privileges ; and moreover, ordered the Expence made in the Service of the Temple to be defrayed out of the publick Revenue of that Province.

THE Judgment given by this Prince in favour of the *Jews* against *Haman*, is another shining Instance of his Clemency and great Love of Justice.

THE *Babylonians* having revolted, *Darius* march'd against them, invested their City, and besieged it in form during the space of eighteen Months, in which time all the Stratagems which the Art of War furnisheth, were put in execution to make himself Master of it, but all in vain ; so that *Darius* even despairing of taking it, was almost resolv'd to rise from before it, 'till *Zopyrus* the Son of *Megabizes*, by one of the most extraordinary Stratagems that ever was invented, put him in possession of it. *Darius* ordered the Walls of *Babylon* to be razed and levelled with the very Ground, and three thousand of the Inhabitants to be put to death.

THE *Babylonians*, that their Provisions might last the longer, had in the beginning of this Siege ordered their Wives and Children to be cruelly massacred; which Loss *Darius* ordered to be supply'd, by fifty thousand Women sent from the neighbouring Provinces.

THUS were partly brought to pass the Judgments denounced by the Prophets *Isaiah* and ^{20.} *Jeremiah*. Isa. xlviij.
Jer. l. 51.

OUR Author proceeds next, Page 80. to give us an Account of the Expedition made by *Darius* against the *Scythians*; but before he enters upon this Narration, makes a Digression wherein is given a very agreeable and instructing Description of the Laws, Customs, and Manner of living of that People; and it concludes with the pleasant Picture that *Horace* gives of them, Lib. 3. Ode 24.

Darius made very great Preparations for this Expedition, having assembled a vast Army and a great Fleet: the only Pretext that he cou'd find to excuse this Attempt against a People who had not given him the least Provocation, was, that he designed it to revenge an Invasion formerly made by the *Scythians*, about a hundred and twenty Years before that time, into *Asia*; a Pretext equally frivolous, vain and unjust; the Difficulty, Fruilelessness, and Injustice whereof his Brother *Artaban* sufficiently exposed in that noble Oration of his to *Darius*, in order to dissuade him from the Undertaking: Which Oration, for the Beauty and noble Simplicity of Thought and Expression, and the many useful Truths contained in it, richly deserves to be entirely transcribed. But the Nature of this Design being too confined for things of that length, we must refer our Readers to the Work itself, of which we are giving an Account for this, as well as many other valuable and beautiful Passages, which we are oblig'd to pass by.

Tho' *Darius* seem'd pleas'd with *Artaban*, and thank'd him for the wholesome Advice he offered him, he did not however think proper to follow it; but marched from *Susa* at the head of seven hundred thousand Men, straight to the *Bos-*

Bosphorus of Thrace, which he pass'd with his Army on a Bridge made of Boats; and continuing his March through *Thrace* to the Mouth of the *Danube* (where he had ordered his Fleet, consisting of 600 Ships, to meet him) he pass'd it in the same manner, and afterwards marched strait into *Scythia*; and having for a long time harass'd and fatigued his Army in search of the Enemy, (who industriously shun'd to give him Battle, that they might by long Marches, and the Straits which they reduced them to for want of Water, and other Necessaries, oblige them either to perish or leave their Country of their own accord) he was at length obliged to return the same way he came with great precipitation, without effecting any thing; having in his Return through *Thrace* left his General *Megabizes* with eighty thousand Men, he went strait into *Persia*: Having from thence pass'd into *India* at the head of an Army, he subdu'd all that vast Country.

PAGE 116. The *Ionians*, at the Instigation ^{A.M.350}, of *Aristagoras* Lieutenant to *Hysticus*, revolt; and being treacherously abandon'd by the *Atbenians* and their other Allies, are again reduc'd under the *Persian Yoke*, and their Cities burnt to Ashes, the Flower of their young Men and Women sent Slaves to *Persia*.

Darius having recalled all his other Generals, sent *Mardonius* a young Nobleman of *Persia*, who had married one of his Daughters, to command in chief in *Asia*, with Orders to invade *Greece*, and take vengeance of the *Atbenians* and *Eretrians*, for the burning of *Sardis* when they aided the *Ionians* in their Revolt.

OUR Author says here, that *Darius* shewed little Prudence in the choice of this General, in having

having preferr'd a young Man, tho' a Favourite, to his oldest and most experienc'd Generals; especially in carrying on a War of so great Importance, wherein his Honour, and the Glory of his Reign were so much concerned.

Mardonius in his Passage through *Tbrace*, to go into *Macedonia*, had his Camp attack'd in the Night-time, and a great part of his Army cut in pieces by the *Tbracians*. At the same time his Fleet being overtaken by a violent Tempest, three hundred of his Ships, and above twenty thousand Men perished; which oblig'd him to return into *Asia*. And *Darius* being now, when it was too late, fully convinced of his Error, recall'd *Mardonius*, and sent *Datis* a *Mede*, and *Artapernes* his own Brother's Son, in his place; with a Resolution to attack *Greece*, but especially the *Athenians* and *Eretrians* with all his force.

BUT before *Darius* had finally engag'd himself in this Expedition, he thought it fit, to send Ambassadors into *Greece* to sound their Inclinations, and see how they were affected towards him. These Ambassadors were charged to require a Delivery of Water and Earth, that being the manner in which the *Perſians* were used to demand Subjection from those they designed to reduce under their Dominion. Some Cities yielded out of fear, but these Ambassadors met with ruder Treatment at *Athens* and *Lacedemon*; the one was thrown into a deep Ditch, and the other into a Pit, and desired to take the Water and Earth they required from thence.

PAGE 152. Our Author here gives a Description of the surprizing Battle of *Marathon*, where ten thousand *Athenians*, a great part of which

which were Slaves, raised in haste, routed a powerful Army of a hundred and ten thousand *Persians*.

Datis and *Artaphernes* at the head of an Army of five hundred thousand Men, besides a Fleet of six hundred Ships, were ordered by *Darius* to invade *Greece*, to take *Athens* and *Eretrea*, to burn all the Houses and Temples, and send all the Inhabitants in Chains to *Persia*. Conformable to these Orders, these two Generals after they had made themselves Masters of all the Isles in the *Aegean* Sea, advanced to *Eretrea*, which they took and burnt in less than seven days, and sent all the Inhabitants, as they had been commanded, bound in Chains into *Persia*.

WHEN the *Athenians* understood, that the *Persian* Army was advanced as far as *Marathon*, which is but fifteen Miles distant from *Athens*, they mustered up all their Forces, which after they had obliged the Slaves to take Arms and join them, a thing till then unpractised at *Athens*, consisted only of ten thousand Men; it was long disputed, whether they should hazard a Battle, or wait the coming of the Enemy, and defend themselves within their Walls: and tho' most of their Chiefs were for the last, yet by the Credit and Strength of Reasoning of *Miltiades*, it was concluded that they should advance to the Enemy, and give them battle.

THE *Athenian* Army was led by ten Generals, each of which was to command one Day only, as it came to his turn; but *Aristides*, who was one of them, considering the great Inconveniences that a Command so divided and changeable might occasion, prevail'd that the whole

whole Command should be devolved and united in *Miltiades* alone ; and in order to induce his Colleagues the more easily to agree to this reasonable Proposal, he set them an example, and when it came to his Day, transferr'd his Command to *Miltiades*, which the rest also did in their turns.

THE *Athenian* Army having taken their March, and being advanced as far as *Marathon*, where the Enemy then lay, *Miltiades* like an able Commandeer endeavouring to make up the Advantage that the Enemy had in their Number by an advantageous Disposition, drew up his small Army at the foot of a Mountain, so as they could not be surrounded, and secured the Flanks with Trees, which he caused to be cut down on purpose, whereby he render'd the Enemies Horse altogether useless to them. All things being thus disposed, *Miltiades* gave the Signal for the Onset, which was made with a great deal of Fury and Rage, the *Persian* Army routed, and pursued to their very Ships, of which the *Athenians* burnt and sunk many, and took seven ; the *Persians* lost six thousand of their Army, besides what was burnt and drowned in going aboard their Ships. The *Athenians* lost only two hundred Men, who had Monuments erected to their Memory in the Field of Battle, with every one their Names inscrib'd upon them, and the Tribe to which they belonged.

OUR Author, besides the particular Account he gives of this Action, hath in this place added several agreeable and judicious Reflexions of his own on the nature of popular Governments, and the Ingratitude of the *Athenians* in particular to their Deliverer *Miltiades*.

WHEN

WHEN *Darius* had heard of the Defeat of his Army at *Marathon*, he was so enraged, and so far from being discouraged by the bad Success, or diverted from his purpose, that it served the more to animate him to push the War with greater Vigour, in order to be reveng'd for the Affront offered his Ambassadors, and to rub off the shameful Defeat of his Army : He therefore sent Orders to all the Provinces under his Dominion to arm themselves, and after three Years great Preparation for the War, which he designed in person to carry into *Greece*, whilst his Lieutenant should at the same time act against the *Egyptians*, who had revolted, with another Army. But before he could put his Designs in execution he died, and left the Management of that part to his Son and Successor *Xerxes*. Some say, that he lived to see one part of the Expedition against the *Egyptians* executed, and that in obedience to an ancient Law among the *Persians*, he had settled the Succession of the Crown upon *Xerxes*; lest if he had died in the Expedition, the Crown might have been disputed by *Artabazan*, his Son of the first Marriage.

OTHERS, among the number of which are *Justin* and *Plutarch*, say, that this Dispute actually happened between *Artabazan* and *Xerxes*, a Son of the second Marriage by *Aloffa* Daughter of *Cyrus*, after *Darius's* Death ; however that be, the Account our Author gives of the Moderation, Greatness of Soul, and Disinterestedness with which the Dispute was managed, and the Character he here gives of *Darius*, is highly worth every one's Perusal.

Thus

Thus ends the Life of *Darius*, a Prince endued with many great and excellent Qualities, which however sometimes gave way to several great Faults, which very much tarnished the Glory of his Reign.

As the Epitaph of this Prince hath something very singular in it, I shall here add it:

'H δυράμην καὶ οἰνον πίνειν πόλυν καὶ τύπον
φέρειν καλῶς.

C H A P. II.

CONTAINS the Reign of *Xerxes*, which continued for twelve Years only, but is full of Action, and crowded with a rich Harvest of great Events. As soon as he was mounted on the Throne, he employed the first Year of his reign in continuing the warlike Preparations which his Father had begun for the Expedition against *Egypt*, and confirmed to the Jews all the Privileges that had been formerly granted them by his Father *Darius*; particularly that which assigned them the Tribute of *Somaria* to furnish Victims, and defray the other Expences of the Temple.

The second Year he marched with his Army against the *Egyptians*, and after he had subdued them, returned the same Year to *Susa*. This Year was born the famous Historian *Hecatæde*, at *Halicarnassus* in *Caria*; he is called the Father of all prophane History, and the chief Author of this and the former Period.

Xerxes puffed up by his Success against the *Egyptians*, resolved to carry the War against the *Greeks*, and discharged those of his Household to buy him any more Figs that came from *Attica*, (which were accounted the best) saying,

saying, that he would eat none of them, till the Country was his own ; so sure did he think himself of the Success of his Expedition. Nevertheless, before he engaged in an Enterprize of so great importance, he thought proper to consult the Opinions of all the wise Men of his Empire; he acquainted them with his Resolutions, and expos'd to them in the strongest Terms the Obligation he thought himself under to revenge the Insolence of the *Atbenians*, and to repair the Affront received at the Battle of *Maratbon*: he also explain'd to them the great Advantages that might be expected from the Success of that War, seeing it wou'd pave a Way for the entire Conquest of all *Europe*.

Mardonius, whom the Disgrace he had formerly met with in his Expedition against *Greece*, had neither made wiser, nor less ambitious, being the first that offered to speak, and knowing *Xerxes*'s Temper, flatter'd him with the hopes of certain Conquest, making him believe that nothing could stand before him. The rest of the Council, though of a contrary Opinion, perceiving that the King very much relish'd the flattering Speech of *Mardonius*, and not daring to expose their real Sentiments, kept silence; till at length the brave *Artaban* his Uncle, took the liberty in a noble Speech (such as he had formerly made to *Darius*) to expose both the Danger and Fruitlessnes of that Design ; and at the same time severely reproved the dishonesty and rashness of *Mardonius*'s Advice. Notwithstanding this, *Xerxes* pursued his first Resolution, defending himself against the wholesome Advice of his Uncle *Artaban*, by an idle Pretext of his having been thereto encouraged

the

the Night before by a Vision, which promis'd him Success to his Arms.

THE War being thus resolved upon, that there might be nothing neglected which could contribute to make his Designs succeed, he entered into a League with the *Carthaginians*; the Substance whereof was, that whilst the *Persian Army* attacked *Greece*, they should apply their Arms against their Colonies in *Italy* and *Sicily*, in order to find them Employment at home, and divert them from coming to the Assistance of the other *Greeks*.

THUS *Xerxes*, conformable to the Prediction of *Dan. xi. 2. Daniel*, by his Power and great Riches raised against *Greece* all the Kingdoms of the then known World.

ALL things being prepared, the fifth Year of his Reign he began his March towards *Sardis*, the Place appointed for the Rendezvous of all his Forces; his Fleet also advanced along the Coast of *Asia Minor* towards the *Hellespont*, which he passed the following Summer with his Army upon two Bridges of Boats, which he had ordered to be constructed with vast Labour and Expence. It was before this Passage into *Europe*, that he ordered the Representation of a Sea-fight to be performed; and being seated upon a Throne which he had ordered to be erected on a high Place, from whence he had a full View of all his Force, which was so great, that it covered both Sea and Land round about him; and tho' he accounted himself the happiest of all Mortals, yet this melancholly Reflexion made upon that occasion, that before an hundred Years there should not one of all these thousands remain alive, forced Tears from his Eyes.

THERE

THERE are many other things very remarkable, which our Author gives a full Account of, that happened during the course of this March; such are the Orders that *Xerxes* gave to cut a Passage for his Ships through Mount *Athos*, and the threatening Letter he sent to the Mountain itself on this occasion. The Description he gives of the making of these Bridges, and the Punishment *Xerxes* ordered to be inflicted on the Sea for breaking the first Bridge, are all glaring Instances of the Vanity and Folly of this Prince. There is also an Account of the Interview that he had with *Pythieusa* Prince of *Lydia*, and of *Pythieusa's* Wife's Contrivance to cure her Husband of his extraordinary Covetousness, and bad Treatment of his Subjects, by ordering one day, when he was set down to Table very hungry, nothing to be served up but Gold; thereby convincing him of the small Value of that Metal, any farther than it was of real Use in Life.

Xerxes having pass'd the *Hellespont* with his Army, wherein there were seven Days and seven Nights employed, he advanced across the *Cersonese* of *Tbrace* to *Dorisque*, a City near the Mouth of the River *Heber*, and having ordered his Fleet to follow him, he made a Review of his whole Forces, which, according to *Herodote*, who lived at that time, amounted to two millions one hundred thousand Land Forces, three hundred thousand Marines on board of thirteen hundred fighting Ships, and two hundred and forty thousand Men on board of three thousand Transports; in all two millions six hundred and forty thousand: besides these, the Servants, Eunuchs, Sutlers and Women,

that followed the Army, amounted to as many more ; so that the whole Number of People that followed *Xerxes* in this Expedition, were five millions two hundred and eighty thousand ; a number almost incredible, were it not attested by so good Authorities as that of *Herodote*, *Plutarch*, and *Isoocrates*. And according to the Computation of *Herodote*, there could be no less than seven hundred thousand Bushels of Corn, each Day required to nourish this great Multitude. In all that great Army there was none to be found that could equal or be compared with *Xerxes* himself, either for Stature or Beauty of Countenance ; a poor Elogium for a Prince, and a General of so great an Army, when no other good Quality accompany'd them.

THE *Lacedemonians* and *Athenians*, against whom this mighty Storm was chiefly directed, did not continue idle; they sent Deputations to *Argos*, *Sicily*, *Crete*, and *Corcyra* to demand Succours : but of all these there was none that sent them any, except sixty Ships from *Corcyra*, who under pretext that they were detained by contrary Winds, continued in a State of Inactivity, till they saw which way Fortune would turn the Scales ; so that the *Lacedemonians* and *Athenians* were left destitute of all Assistance to stand or fall by themselves.

THE *Athenians* chose *Themistocles* for their General; who foreseeing the Storm that threatened them from *Persia*, and being resolved to prepare against it, had taken care under some other pretence to equip a Fleet of one hundred Ships, which were afterwards of very signal service, and proved the greatest Mean to preserve *Greece* from Ruin.

THERE

THERE was also a Decree made, whereby they recalled *Aristides*, whom they had wrongfully banished, and all others that were then in Exile. *Eurybiades* a *Lacedemonian* was by the Allies chosen Commander in chief of their united Fleet, which the *Athenians* also yielded to him for the publick Good, and to prevent Divisions; though they were fully persuaded that they themselves had an indisputable Right to name one, having furnished above two thirds of the whole Fleet.

PAGE 226. Our Author here enters into a Description of the famous Battle of *Thermopylae*; where four thousand *Lacedemonians* gave a check to the whole Power of *Asia*, consisting of above three millions, as the Inscription upon the Monument erected in the Field of Battle; to do honour to the Memory of those that died so gloriously for the Liberty of their Country, expresseth it. The very same day that this Battle was fought, the *Grecian* Fleet, consisting of two hundred and seventy Ships only, gain'd a great Advantage of the numerous Fleet of the *Persians* near *Artemisia*; and though the Battle was not decisive, yet it was of great service, in that it rais'd the Courage of the Greeks, and animated them for a second Battle.

THE People that inhabited the *Peloponnesus*, being resolved to secure their own Country, formed a Design to build a Wall from one side of the *Isthmus of Corinth* to the other, and to abandon all on the outside of it to the Enemy. The *Athenians* seeing themselves and their Country so cowardly and treacherously forsaken, the Oracle which they had consulted, acquainting them, that there was no safety but within their wooden Ramparts, which was interpreted of their

Ships ; dispos'd of their Wives and Children in the City *Trezene*, a City of the *Peloponnes*, abandoned *Athens*, and went all aboard of the Fleet at *Salamine*.

Xerxes came afterwards with his Army, and meeting with no Opposition, burnt the City to Ashes. In the mean time, the Allies in a Council of War, which was held before *Salamine*, could not agree about the Place where they should meet the Enemies Fleet to give them battle : some were for drawing near the *Isthmus of Corintb*, that thereby they might be nearer the Land Army, and in better condition to defend the *Peloponnesus* in case of need ; but *Themistocles* solidly convinced them, that it were much better to wait the Enemy in the Straits of *Salamine*, which the Event proved to be so. The calm Behaviour, Presence of Mind, and Greatness of Soul of this great Man in the Dispute betwixt him and *Eurybiades* on this occasion, is admirable.

THE *Persian* Fleet advanced, but *Themistocles*, by whose Advice every thing was then done, waited till a Wind which ordinarily blew at a certain Hour, and was contrary to the Enemy, came, and then gave the Signal for the Battle, which was begun with great Fury on both sides ; but in the end the numerous Fleet of *Xerxes* was entirely beat, and a great number of his Ships burnt, sunk, and taken by the Greeks, whose Fleet consisted of no more than three hundred and eighty Ships. The shatter'd Remains of the *Persian* Fleet fled to the Coast of *Asia Minor*, and *Xerxes* himself being terrified lest the Greeks should detach part of their Ships to destroy the Bridge he had left on the *Hellespont*, and by that means cut off his Retreat,

treat, he fled with great precipitation out of *Greece*, leaving *Mardonius* behind with three hundred thousand Men to continue the War. The Army of *Xerxes* suffered very much in this Retreat by Sicknes and Famine, being reduced to eat Herbs, Grafs, and even the Bark of Trees; and to crown his Misfortunes, when he came to the *Hellepons*, he found the Bridge broke down by a Storm, and himself, whose vast Fleet a little before that time the Sea was scarce sufficient to contain, obliged to pass in a fishing Boat. There are several other very remarkable things in this Section, such at *Aristides*'s Conduct in his first Interview with *Themistocles* after his Return from Banishment; Queen *Artemisa*'s prudent Advice to *Xerxes*, not to venture a Sea-Engagement with the Greeks, and *Themistocles*'s prudent Behaviour to *Eurybiades* in the Council of War, when he threatened to beat him with his Cane.

PAGE 265. The same day that this Battle of *Salamine* was fought, the formidable Army of the *Carthaginians*, consisting of three hundred thousand, which was sent into *Sicily* in consequence of the League they had entered into with *Xerxes*, was utterly beat by *Gelon* Tyrant of *Syracuse*. Others place it on the day that the Battle of *Thermopylæ* was fought.

Mardonius, who was now charged with the whole Care of the War against the Greeks, sent an Embassy, at the head of which was *Alexander* King of *Macedonia*, to the *Athenians* with very advantageous Offers, in the name of *Xerxes*, to engage them to forsake the common Interest; but the *Athenians* wou'd by no means hear any Propositions made to them on that Subject, nor did they satisfy themselves

HISTORIA LITTERARIA. N^o XX,
 with rejecting the Propositions made to them
 at present; but in order to prevent any to be
 made for the future, they swore an eternal En-
 mity against the *Persians*: And at the same
 time made their Priests pronounce the most
 dreadful Curses upon all such as should at any
 time afterwards even make mention of any
 Accommodation with them.

NOTHING can excel the Harangue that *Aristides* made to them on this occasion in the Name
 of the *Athenians*; it is full of noble, honest and
 generous Sentiments, and such as became the
 Honour and Dignity of so brave a People.

A R T I C L E VIII.

Le Spectacle de la Nature, ou Entretiens sur
 les Particularités de l'Histoire Naturelle
 qui ont paru les plus propres à rendre
 les jeunes gens curieux, & à leur former
 l'Esprit, Première partie, contenant
 ce qui regarde les Animaux & les Plantes.
 A Paris chez la Veuve Etienne, & Jean
 Desaint.

That is,

NATURE display'd; or Conferences
 upon such Particulars in Natural Hi-
 story as have seemed the most fit to ex-
 cite young People's Curiosity, and to
 form their Minds. Part I. Containing
 an Account of Animals, and Plants.
 Paris 1732. In 12mo. pp. 520. Preface,
 pp. xv. and a short Index.

THE learned Mr. *Rollin*, so deservedly esteem'd for the several judicious Works with which he has enrich'd the *Common-Wealth of Letters*, has recommended this in the Conclusion of his Preface to the fourth Vol. of his History of the ancient *Persians* and *Greeks*. His Words are; " Every thing that may contribute to young People's Instruction, affects me most sensibly. There will shortly be published a Book intitled, *Le Spectacle de la Nature*, &c, wherein is display'd, in a diverting and ingenious manner, the most curious *Phænomena* in nature, with respect to terrestrial *Animals*, *Birds*, *Insects*, and *Fishes*. Were I to judge of the Success of this Book by the pleasure the reading of it afforded me, I might warrant beforehand, that the Success of it will be great. It was at my Desire, and pressing Importunity, that the Author has undertaken this Work, which may be very much enlarged, if the Publick receives it kindly."

ONE cannot but acquiesce in this learned Author's Judgment, as soon as one has read these agreeable Conferences; and in order to acquaint our Readers with the Merit of this Book, we must now give him as particular an Account of the Contents of it, as the narrow Limits of an Extract will permit us.

THE Author in his Preface observes, that as *The Author's Desire of Knowledge is great in all Men*, and continues all their Lives, this Curiosity ^{face.} might be made subservient to very useful Ends, if it were directed to proper Objects; that none affords so great, so diverting, and so diversified Pleasures, as the great Book of Nature; the

fittest to cultivate our Minds, improve our Knowledge, and fill us with Gratitude towards the great Creator of these Wonders. But as Caution is to be used in Curiosity, the Author has added at the End of his Book some few Considerations on the just Rights, and necessary Bounds of Human Reason.

THE Author, in this Work, intends nothing but a Description of what Nature offers to view, without pretending to refer Effects to their special Causes, or explain the Mechanism or the Motion of the Springs, &c. of the several Objects: And as this Book is designed chiefly for the Service of Youth, the Author treats his Subject by way of Conversation betwixt a young *Chevalier*, a *Count*, and the *Countess* his Lady, at whose Country-house the *Chevalier* is supposed to have gone to pass away the *Vacation-time* allowed at Schools; and a *Prior*, Rector of a neighbouring Village. This Method affording more Diversion than any other, as it makes the Reader become in a manner one of the Company, he thinks it will have the more effect. If this Volume meets with success, it will soon be followed by more.

THIS Book is divided into fifteen Conversations, and concludes with a Letter from the young *Chevalier*, who, from home, writes to the *Prior*, and the *Prior's Answer*.

Cav. I. IN the first Conversation, the *Chevalier* is found in the *Count's Study*, where falling upon several natural Curiosities there, and in two Rooms next adjoining, and examining them with the *Count's Microscope*, this naturally brings the *Count*, the *Prior* who is with him, and the *Chevalier* to talk of the Subject Matter of the *Chevalier's Observations*; The *Count* begins

begins by the Insects, in general ; which he gives a Definition of, and divides into three Tribes. The first, according to our Author, ^{Description} is composed of several Rings, which extend, ^{of the In-}
^{sects.} and contract within a Membrane, or Skin : The second has several Scales, or *Laminæ*, that draw ^{up} under one another : The third is made of ^{them,} two or three principal Parts, which are fastened one to the other with a Thread.

Of the first kind are all the several Species of Worms, whether with, or without Feet; [by ^{The J-ct,} ^{Obser.} which it appears, that our Author has made Insects of the Reptiles.] Of the second, are all Flies. Of the third, are Ants, Spiders, &c.

He next examines in general, their beautiful Clothing, and magnificent Ornaments ; their Armature, offensive and defensive, whereby ^{Their} they are enabled to wage War, attack, and defend themselves ; some armed with strong ^{Clothing,} ^{Arma-} ^{ture, &c} Teeth, some with double Saws, some with Stings, and two Spears, some with strong Forcipes. Some are guarded against Dangers by Shells or Scales, which cover the whole Body ; some by long Hairs that deaden the Shocks they might receive by Falls, or otherwise. Almost all find their Safety in their Flight from Dangers, some by the help of their Wings, others by the Springs of their bind Legs, which cast them instantly at a great distance, out of harm's way ; others by the help of a Thread, which they suddenly let down from off the Leaf they are on. Others escape by Craft, or Subtilty ; and notwithstanding this continual War among Animals, which affords Prey enough for them all, there still remains a sufficient Number to perpetuate each Species.

*Their Organs and Tools
work with, at his Trade.*

BESIDES what we have been describing, they are furnished with proper Organs for Food, and Digestion, and Tools to work each one for different Uses. Some can spin, and have two Distaffs for that purpose, and a kind of Finger to fashion their Thread. Others again are Weavers, and have for that purpose Balls, and Shuttles. Others make Wax, and have all the Tools that are necessary for that purpose. A great Number have a Trunk, or *Proboscis*, for different Uses. Many of those which have Trunks, have also at their Tails Augers, or *Terebellæ*, wherewith they perforate Houses for themselves, even the hardest Wood; or Fruit, &c. for Food. Others, with piercing Eyes, are besides provided with a Couple of *Antennæ*, or kinds of Horns, which not only guard their Eyes, but through their exquisite Sense of Feeling, help them to escape Dangers, they might perhaps not see; some of which *Antennæ* are feather'd, some end in the fashion of Combs, &c. Some have four Wings, as the *Dragon-fly*. The Wings of others are so fine, that they might greatly be prejudic'd, were it not for Cases, wherein they are drawn, as all Flies of the Scarab kind do. A great number are only bipenniated, and under the Wings of these are two kinds of Balls, which they use to poise, or balance their Bodies with, as a *Rope-Dancer* his Pole to keep his Body upright. All this being represented to the very attentive *Chevalier*, the *Prior* bestows a few moral Reflections on this beautiful Workmanship, and shews how much better bedeck'd with Gold, and Gems, the Head of an insignificant Fly, seen with a single Microscope; how much more magnificently it is adorned, than other Heads who affect the like

Vid. Derb.

Phys.

Theol. B. 8.

s. 4.

Orna-

Ornaments: how much better finished the Works of the Creator are than those of Man, which last, however fine they may appear to the naked Eye, yet seen thro' a Microscope, and compared with those of that great Artist, are so rude and unpolish'd, that they betray the want of Skill in the Workman, as well as the Coarseness of his Tools, and Materials.

THE Count next entertains the Chevalier with the several States through which the Insect passes; and by undeniable Proofs, shews the Impossibility, and Contradiction of Spontaneous Generation, both of Plants, or of Animals, which always chuse the fittest and securest places to reposit their Posterity. In every Species is discerned a remarkable Sagacity, they never mistaking either the Time when, the Place where, or the Material wherewith they build their Habitations; or in giving their Young the Food that is properst for them, or laying their Eggs in such places, as, when the Animal is hatched, it may find its proper Food. For instance, examine with a Microscope a Drop of Vinegar, and you will find in it a thousand little Eels, and never any other sort of Creatures, &c. because one of these Animals has an Instinct that it is the properst Food for its Young, and therefore lays its Eggs therein. A Moth never seeks any thing else to lay its Eggs upon, but woollen Stuffs, or dress'd Leather, and Paper, and never any where else.

THE

^b The Author gives his Reader to understand, that the same kind of Moth, or Worms, feed upon woollen Stuffs, dress'd Leather, or Paper; but Experience teaches us, that the Moth, or Worm that lives upon Wool, will not feed upon Leather, nor Paper; these two are of different kinds. The last, which feeds upon Paper, Books, and their Binding.

THE Count having fully exploded the Doctrine of spontaneous Generation, proceeds next to shew how many States the Insects go thro'.

FIRST, it is an Egg. Secondly, the Insect gets out of the Egg, some with, and some without Feet. Those, says he, which are without Feet, are at their Parents charge, who take care to place them in commodious Lodgings, and to bring them Food: others which have Feet go themselves, and seek for Food upon the Leaves of the Tree which suits them best, and where their Mother has taken care to place them.

[I do not know of any kind of *Insect* so taken care of by its Parent, as to bring Food to its Young when first hatched: for according to the

The J.-ft's *Obser.* Observation of this Gentleman, every In-

sect lays its Eggs, or Spawn where the Young, at it's hatching, finds what is most proper for its Food, be it of the *Vermicular*, or *Caterpillar* Kind; and the Insect, after it has undergone its three States, dies before its Eggs are hatched. But to do the ingenious Author all possible Justice, it may be that his Meaning is, that some Kinds, such as *Bees*, *Wasps*, *Hornets*, &c: before they lay their Eggs, carry in Materials for their Nests, and *Food at the same time*, against the Eggs, they afterwards lay there, are hatched; and seal them up with their Eggs. See Dr. Derham's *Physico-Theol.* Book IV. Cap. 13. Note c. Book VIII. c. 5. N. c.]

*The sever-
al Chan-
ges under-
gone by the
different times its Coat, and puts on new, five
Insect.* WHEN the Insect that Kind which undergoes several Changes, is hatched, it sheds at different times its Coat, and puts on new, five

OF

ing, are (when out of their *Anoula* State) of the *Satrap*, whereas the other is of the *Papilionaceous* Kind. (*The J.-ft's Obf.*)

or six times ; and then from the *Nympha*, or Caterpillar State, turns to an *Aurelia*, or *Chrysalis*, from which last State, they come out *Papilos*, or Butterflies. [The Author, by the by, makes the *Nympha*, and *Aurelia* State to be one and the same thing ; but Dr. *Derham*, and ^{The J.-R's} others, make the *Nympha* State that of their Observ. first State after they are hatched, viz. the *Vermicular*, or *Caterpillar*.]

THE *Chevalier* being highly entertained with this general Account of Insects, would fain have persuaded the *Count* to have gone on with his Narrative ; but notwithstanding the young Gentleman's eager Desire, it is put off to another Day. In the next Conversation the *Chevalier's* first Question is, *Whether the Insect really dies at its putting on the Aurelia State, and before it comes out a Butterfly*. Here the *Count*, without hesitation, decides that the Insect TRULY DIES at its putting on the *Aurelia*, and endeavours to prove it by all possible Arguments. But, in the same Breath, the *Count*, (remembering how contrary the Generation of the next State, viz. the *Butterfly*, is to the Principles he had laid down in his first Conversation, that anomalous Generation is in itself against Experience and impossible, which however must prove false, if the Insect truly dies at its putting on the *Aurelia*;) the *Count*, I say, owns there remains in the *Aurelia* a *Fætus*, filled with a Liquor that contributes, by little and little, to bring it to perfection ; and notwithstanding this Concession, the *Count* assures that the first Animal truly dies, to give place to the next succeeding one.

AFTER this general Description of Insects, and their various Changes, the *Chevalier* inquires into the Matter out of which they spin their Silk. The *Countess* now joins the Company,

who

who were in an Arbour in the Garden, and the Count pursues his Discourse, and acquaints the

*300 Sorts
of Cater-
pillars.*

P. 39.

Chevalier, that there are above 300 Kinds of Caterpillars, which, like the Silk-worm; have a certain Number of Feet, by means of which they walk, and cling fast to Twigs during their Sleep. Almost all these emit Threads, which they spin from a liquid Gum in their Bodies. By these they let themselves down in case of Danger from Birds, or some other Causes; gluing first one End to the Bough they fall from. Some have long Hairs that secure them against any hurt from a Fall. Some again are of a Colour that deceives the Spectator's Eye; the Caterpillar that feeds upon *Buckthorn*, being of the Colour of the *Buckthorn*, &c. lest the Birds, which are fond of such Meats, should eat them:

Their Food. As to their Food, every Kind of Caterpillar has P. 45. its proper Aliment adapted to it; which, if it were not, would be a very great Annoyance to Mankind. The *Chevalier* considering the waste occasioned by them, asks what need there is of them? they might, he thinks, be well enough

*Their De-
spared.* But the *Prior* and the *Count* both an-
nivation. fwer this Objection, and shew they are appointed mostly for the Nurture of Birds: for, says the *Count*, Birds are not hatched, till Insects are. Before *April* there are no Caterpillars, nor Brood of Birds; after *July* neither of these are to be found. [The Author mistakes here again, I

*The J-
st's
Obser.* humbly presume; some Kinds of Caterpillars continuing till the End of *September*, and the Middle of *October*, some being now actually upon my Table.] Insects [and other noxious Animals], on the other hand, may be a Scourge in the hands of the *Almighty*, to punish Man for his Crimes; and a Means to instruct him:

Towards

Towards the Close of the Summer Seafon, the Caterpillars being satiated with eating, prepare for the *Aurelia* State, in different manners described here. At the sight of an *Aurelia*, the *Chevalier* asks whether there be any Life in it? The *Count* shews him that upon pressing it gently, between one's Fingers, one perceives it to move; [which plainly contradicts what he had asserted p. 36, where he contends for an actual Death] and when they come out *Butterflies* from their *Aurelias*, they lay their Eggs upon the very Plants, or some of much the same nature, that nourished them in their *Nympha* State.

But, says the *Count*, the strongest Kind of Caterpillar is that which has a double Change, coming out sometimes *Flies*, and sometimes *Papilos*; [but this *Phænomena* however strange it seems to the *Count*, is cleared up by the sagacious Dr. *Derham*, in his *Physico-Theol. Lib. VIII. C. 6. Note n.* Instances of which I likewise have seen myself.] The Lady then shews the *Chevalier* in a Chest of small Drawers, several Kinds of *Papilos*, under which she has designed the Caterpillar or *Worm* each Genus comes from, and its *Chrysalis*; which affords great Pleasure.

HERE the second Conversation ends: In the Con. III. next, the *Count* being absent about some Business, the *Lady* takes upon her to initiate the young Candidate farther into the Mysteries of Nature: and for that purpose begins with a Description of the *Silk-worm*, this being more properly her Province, having *nursed* a great many ever since she was a Child. The *Lady* says there are two Ways of bringing them up; the 1st, to let them range at pleasure on a Mulberry-

p. 50.

The J.-ft's
Observe.

p. 53.

The J.-ft's
Obs.

p. 55.

p. 65.

- p. 66.** *The Silk-worms.* berry-Tree, and the other to nurse them in a House, providing fresh Leaves for them every day. The *Prior*, it seems, has tried the first Manner, which, says he, is in use in *China*, *Tunquin*, and other hot Countries, and has succeeded very well. The Eggs are so well laid in some place about the Mulberry-Tree, that they will abide even the hardest Frost. This Manner of bringing them up, says the *Prior*, is the safest for their Health, and gives one the least trouble, but is not to be practised in our Climate upon account of several unavoidable Inconveniences which destroy them ; [notwithstanding which, the *Prior* it seems had had good Success that way, tho' in this cold Climate] and, all things considered, he concludes the best Way is to house them, and follow the *Lady's* Example ; who now teaches them how they must be ordered. The *Prior* afterwards gives an exact Account of the Anatomy of a *Silk-worm* ; in doing of which, he observes it has under its Mouth two Holes, thro' which it spins two Threads at a time, which, with the help of two of its fore Feet, it unites into one. The *Lady*, in order to shew into what Form the *Silk-worm* disposes of its *Silk*, offers the young Gentleman three or four Bags, or *Cones*. Upon his wondering to hear the *Silk-worms* are inclosed there, the *Lady* gives him all the Satisfaction she can, dissects them, and cutting open the *Cone*, the Worm changed into a *Chrysalis* drops into his hand. This done, the *Lady's* Pupil is instructed how all this comes about, and how they spin : and then how they make their way out of the *Cone*, in the Shape of a *Butterfly*. He is farther instructed, how the *Silk* is spun off the *Cone*, and the *Prior* informs him the Thread of
- p. 68.** *The J.-ft, Obs.*
- p. 72.**
- p. 77.**

Art. 8: HISTORIA LITTERARIA. 151
of one Cone had measur'd nine hundred and twenty-four, and of another, nine hundred and thirty Feet, which weighed no more than two Grains and a half.

PRESENTLY after this the Company breaks up, and as they first resolve that the Subject Matter of Discourse in the next meeting shall still be about Spinning and Weaving, it is agreed, that the young Chevalier shall, against then, go and visit some Weaver's Loom.

THE next Conversation opens with the Chevalier's short Account of what he had seen, and the pleasure it had given him; and the Prior shews how necessary it would be for all Gentlemen to be acquainted, in some measure, with all Handycrafts, and Arts; nay, and know themselves how to work at them.

AFTER this the Spider comes under the Prior's Consideration, whereof he reckons five sorts. [Mr. J. Ray reckon'd thirty sorts. Vid. Phil. Trans. Vol. III.] All Spiders are form'd alike, some having eight beautiful Eyes, others six. [Power, quoted by Dr. Derham, says, that some have four, others six, and others eight.] Their Eyes are immoveable. In the forepart of their Head they are armed with two Stings, or rather strong Forcipes, terminated with a hook'd Nail, resembling a Cat's, and this, at their will, clasps or opens in the manner of a Clasp-knife. Under this Nail is a small Aperture, thro' which they emit a very quick Poison. The Prior goes on in his curious Description, wherein he says, that when the Spiders walk upon any thing that is smooth, as for instance, Glass, &c. they press a kind of Spunga, which is in the Extremity of their Feet,

N^o XX. 1732.

L and

VOL. IV.

p. 89.

Conv. III.
p. 89.

The Spider.
The J.-st's
Observ.

p. 98.

and express out of it a kind of *Glue*, which enables them to stick their Feet on the smooth Surface of Glass, &c. but not so as to deprive them of the liberty of walking ; that the Flies have likewise *Spongēs* at the Soles of their Feet ; and that the Stains we see on Glass, and on all that has a smooth Surface, is nothing else but this *Glue* express'd from the *Spongē* at the Extremity of their Feet. [I am sorry to be obliged so often to differ from my ingenious Author, but he must have taken some of his Observations rather upon *Hearsay*, than from his own Experience. Had he consulted the most sagacious and ingenious Dr. *Derbam*, Book VIII. c. 4. N. b. he would have seen there, that most Insects that have sharp book'd Nails, have also skinny Palms on their Feet : and this he might have been himself satisfied in, had he us'd only a single Microscope. These skinny Palms enable them, by means of the Pressure of the Atmosphere, to stick on Glass. If the Stains made on Glass, &c. were caused by the *Glue*, issuing out of the *Spongēs*, pretended to be at the Extremity of their Feet, how comes it that the Spiders, tho' endu'd with the same *Spongē* and *Glue* as the Fly, make no Impression on the Glass? But had the *Prior* been more curious in his Observations, he could have perceiv'd, without the use of a Microscope, that the Stains are occasion'd only by a *Liquid* issuing out of the *Proboscis* or *Trunk*, of that kind of Fly which infests our Houses, whenever they apply it to the Surface of ALL Bodies, whether smooth or not.]

THEN the *Prior* gives an account of the manner of their spinning, out of five *Papillæ* placed in their Belly, and which they widen at pleasure ; how

how they clear their Web of the Dust that encumbers it ; and how old Spiders, exhausted of that gummy Substance wherewithal they make their Web, get Prey to sustain their Lives. This Account of the House-Spider being ended, the Countess imparts her Observations on the Garden-Spiders, and acquaints the Chevalier with the manner how they dart out their Web, from one Tree to another : [But *The J.-R.*
by the Account she gives, tho' *ben trovata, Obs.*
yet we can easily see, that her *Ladyship* has not
been an exact Observer, notwithstanding she says
she has been an Eye-witness to their Management. This is most *excusable* in a *Lady* ; but if any of our Readers is willing to be better informed, let him read an accurate Account of this curious *Pbænomenon* and of their Eggs, in that most accurate Observer Mr. Leeuwenhoek's *Continuat. Arcan. Nat. Epist.* 138. and Dr. Derbam's *Pbysico-Theol.* B. VIII. c. 4. N. e.]

THE *Tarentula* comes next under the Countess's Consideration but as she has not seen *The Tany*, ^{p. 114.} she only relates in a very few Words *Tarentula*. what she has been told of it.

THE Conversation breaks off here ; and the *Conv. V.* next, which is only between the *Prior* and the young *Chevalier*, begins with the Description of the *Wasps* Nests. First, he *pretends*, that ^{p. 121.} *Waspes.* in the Nest are three sorts of Wasps. 1. The Females, which are largest. 2. The Males, not quite so large as the Females, but more numerous. And lastly, a 3d Sort which are the smallest, and *neither Male nor Female*, which *The J.-R.* he calls *Mules*, [this smaller sort is perhaps *Obs.* that which is known by the Ancients, and with us by the Name of *Ichneumon Wasps*;] whose Province, says he, is to labour for the rest,

and are far the most numerous. [With respect to what the Author says here, that the labouring Wasps are *neither Male nor Female*, we beg leave to dissent from him, and humbly

The J.-ft's think there is no Species of *Natural Animals* *Obseru.*

that is neither Male nor Female, this Opinion being liable to unanswerable Objections : but this is not a place to discuss this matter. And as to what relates to the difference of Sexes in Wasps, we refer our Readers to the Observations of Dr. *Derbam* in Number 382, of the *Philosophical Transactions.*] He proceeds afterwards to give a curious Description of their

Nests; (for the *Prior* has procur'd one, the better to instruct the young Gentleman) of the manner of building it, and shews that the *hexagonal* Figure is the properst they could pitch upon to build such an Assemblage of Cells. As to their Food, they feast equally upon the choicest *Fruits*, *Honey*, &c. as upon *Flesh*, but never deposit any Eggs there, as the Flies do : the *Prior* gives his reason for it, and says, that the Females always keep at home to watch their Eggs, and that the Males bring them Food, which, says the *Prior*, the Females carefully and equally distribute to the little Maggots, hatch'd from their Eggs.

UPON sight of the largest Maggots, the *Chevalier* holds his Finger to one of them, and presently it opens a wide Mouth to swallow down the Bait. [How happy the *Chevalier*, to have seen this pleasant sight! One would willingly go a great many Miles to have a view of such a *Raree-show*. As to the Mother *The J.-ft's* Wasp's care of her Maggots in going from Cell to Cell to feed them, their Nests being underground, and they never being seen to work, the

Au-

Author, it is hoped, will not take it ill if we suspend our Belief of what he acquaints us with, till we have good grounds to come into it. What is said afterwards, that when these Maggots put on their *Aurelia*, they die, &c. has been considered in the Obs. made before, p. 147.] The pretty Description of the Females care for their Families during Summer, cannot but afford a very great Pleasure to the Reader, and an excellent Pattern to Mothers of Families: but when Winter comes on, these *naughty* Mothers, and Fathers, not long ago so very fond, now unmercifully fall on their Maggots, their *Aurelias*, their Young, and kill every Child of them, whether in their Swaddling-clothes, or full grown: Nay, their Fury is such, that they turn their very Houses topsy-turvy. Sad havock! *Why then*, argues the Chevalier, *how comes the Species to be preserved?* To this, the Prior answers, the Mothers are harder than their Husbands, and tho' there may remain but two or three of them, their Fecundity is such, that one only Wasp would be sufficient to restore the whole Kind, &c.

p. 135.

THE Company in the next Conversation is *Con. VI* more complete, for the Count and Countess join with the Prior, in order to instruct farther the curious Chevalier. Here the Subject Mat-

L 3 ter

* *Haud ita diu post ovorum partum moriuntur (i.e. Animalcula Volatilia minutiora) Sola, inter omnia, (quantum quidem mihi hactenus innotuit) Apes superstites manent; quæ, tamen, —— non ultra Septimam æstatem durare solent. Vid. Leeuwenhoek Continuatio Arcan. Naturæ. Epist. 133.*

Mr. Ray says on the contrary, that every Wasp's Nest is begun by ONE great Mother-wasp, which over-lives the Winter, lying hid in some Hollow-Tree. Wild. of the Creation. 9. Edit. p. 122.

ter is upon Bees, and the *Prior* brings in a Honey-comb, which opens the Dissertation.

Bees. THE Chevalier's first Question is, whether the p. 142. Bees have a King? To this the *Prior* says, there

are three sorts of Bees in a Hive. First, the common Bees; these are the Body of the Nation; all the Labour falls to their lot: and they are all provided with Arms, and a *Proboscis*, for their defence, and their work; and are neither Male, nor Female. The second sort is the *Drone-Bee*, of another Colour, and Size from the *Honey-Bee*. These are reckon'd to be the *Males*, and have no Sting. A third sort there is, which is much stronger and larger than any of the rest. This, it is thought, is alone in a Hive; and the Question is, whether this be a *King*, or a *Queen*. The *Count* with good reason concludes they are *Queens*, and only two, or at most three in a Hive. As to the *Drone-Bees*, they are acknowledged to be the *Males*, and the ingenious *Count* gives a very entertaining Description of the Management of the Bees, with respect both to the *Queen-Bee*, and the *Drones*. Then he proceeds to a curious anatomical Description of these Insects.

p. 150.

The *Prior* informs the *Chevalier* of the *swarming* and *biving* of the young Bees, and the *Count* of their manner of working, or building their *Nests*, differently, in some respects, from that of *Wasps*, which is not so strong as that of Bees; the *Wasps*, says he, scarce out-living a Year. The *Chevalier* having tasted some Honey out of the Comb, and admir'd the Sweetness of it, the Company breaks up.

Sec. VII.

THE first thing the *Count* does in the next Conversation is to inform the young Gentleman,

with

with the assistance of the *Prior*, of the manner P. 169. of manufacturing the *Wax* and the *Honey*. There are two sorts of Wax, the one dark, and *pitchy*, and the other fine, of a sweet Smell, much of the nature of *Turpentine*. With a natural Glue they stop up all the Holes, that no Air, nor Insect may disturb them in their Cells. This gives occasion to the *Count* to tell a very diverting Story relating to the Defeat of a Snail, who had attempted to rob the Hive, and how he was killed and buried. Then comes the Description of the Wax, and the Usefulness of it is shewn to build their Cells, and to close them withal, when their Maggots are putting on their *Chrysalis*. The Honey is gathered off of all sorts of Flowers, and the greatest Harvest is in the hottest Days. Rain is observed to be very prejudicial to the manufacturing of this precious Liquid, which in a dry Day is sucked into their *Proboscis*, and emptied again into the Cells designed for the Reception of it.

THE *Count* having made an end of his Description of the *Honey-Bee*, and of their Manufactures, the *Prior* undertakes to give an account of the *Wild-Bee*, by some called *Drones*; and *Hornets*, which, he says, are not by far so industrious, &c. as the *Garden-Bees*. Their Work, notwithstanding, is mighty curious, and different from that of *Garden-Bees*, or *Wasps*, and the Detail the *Prior* descends to, is as entertaining as what he has before said concerning the *Honey-Bee*. We cannot omit one pretty Singularity. The young *Hornets* being a lazy kind of Folks, one among them, stouter than the rest, and whose Habitation is at the upper end of their Town, puts out half its body

P. 185.

out of its House every Morning, at half an Hour past seven, precisely, and there sounds such an *Alarum*, that the whole Colony begin to stretch, and finally to get out. The Discourse goes on, gives an account of their Policy, and relates all the fine things that *once upon a time* were said before of the Bees. [which, by the by, the *The J.-ft's* incredulous Dr. *Derham* will hardly be brought Observ. to believe. See *Philos. Trans.* Numb. 382. no more than the famous Mr. *Leeuwenhoek*. Vid, *Cont. Arcan. Natur. Epist.* 133.] The Conversation ends with an Account of the Profits of *Bee-bives*, and where the best is to be had.

Conv. VIII In this Conversation are to be examined the *Fly*, the *Gnat*, the *Gryllotalpa*, the *Ant*, and the *Formica-leo*; which the agreeable *Countess* takes to be a great deal for one setting. The *Count*, whose Province is to describe the *Fly*, observes the innumerable Quantity of Eyes each kind is endued with, and relates several curious Experiments to prove this Truth, and their use, from the great *Leeuwenhoek*, and *Neuwentyt*. The *Count* mentions also the pretended Sponges on the Soles of their Feet, to assist them to walk on smooth Surfaces: All the other parts of the *Fly-kind* are examined with great Fidelity, and Accuracy. A curious Account is also given of the Production of *Galls*, wherewith Ink is made, and shews from the most sagacious *Malpighi*, that they are nothing else but Excrescences of the Oak, caused by Insects which terebrate the *Gems* of some Branches, and therein deposit their Eggs, which become Maggots. The Parent *Fly* in thrusting in her Egg,

Galls,
p. 198.

* In *Philos. Trans.* Numb. 172. there is a curious Account of a strange sort of stingless Bees in *America*, which have a different way of working from ours, and whose Honey is much pleasanter than ours, &c.

Egg, throws, it is likely, some *lēbor* that diverts the Sap of the Tree, and causes that Excrecence which increases in proportion with the Maggot, till it is time for it to make its way out, and fly away. (See *Pbys. Theol.* by Dr. *Derbam*, B. VIII. c. 6. N. 2. &c.) *Cocbenille*, *Cocbenille*, *Kermes*, &c. come next under Consideration, *Kermers*, and are likewise proved to be occasioned by Insects. (See a curious Account of a *Polish-Coccus* in *Philos. Trans.* N. 421.) The Gnats turn is *Gnats.* now come, and these give the *Chevalier* as much Diversion as any of the other Insects, and with good reason, [one only thing excepted, *The J--R's Obs.* which is, that they are made to outlive the Year.] The Count having performed his part, the Prior begins his Task, which is to give an Account of the *Gryllotalpa*, and the *Ant*. A Description of the former by the witty Countess, who gives it a *French Name*, answering to ours, viz. *Mole-cricket*. This Account of them is *The Gry-* but short, because of the Prior's small Acquaintance with them. These being soon dispatch'd, the Ant is described next, and that in few *The Ant:* words. [Here the Prior, and the most accurate *Leeuwenboeck* are like to disagree again about their Policy. See *Leeuwenb. Contin. Ar-* can. *Naturæ Epist.* 133. where you will like-*The J--R's* wise see the Reasons of the Ant's laying up Pro-*Obs.* vision; and our great Dr. *Derbam*, with all judicious *Naturalists*, is not likely to be of another Opinion.] The Prior having made an end, the *Chevalier* entertains the Company with what he knows of the *Formica-leo*. This *The For-* is an Insect much of the size of a *Hog-louse*; and *mica-leo*, the Reader is made acquainted with the several Changes it goes thro'. This Animal lives upon *Ants*, *Pulices*, &c. and has a singular way of making

p. 221. making them fall into its Clutches. The Trap he builds for that purpose is here described, as well as his manner of preparing for his *Cbrysalis-state*, from which it comes out a beautiful *Dragon-Fly*, (or *Libella*.) The Chevalier takes notice that there is another kind of *Libella*, which originally comes from the Water; (standing Water, I suppose.)

Conu. IX.

Muscles.

p. 227.

THE *Lady* introduces the learned Company into a Room, where several drinking Glasses being on the Table, they fall to examine very critically what is in them, which appear to be Muscles, (a Shell-Fish.) Here is shewn how they move, feed, and spin the Cordage about them. This gives the Company occasion by way of digression, to speak of various sorts of what they call *Silk*. That of the *Pinna Marina*, (a large kind of Muscle) which is wrought at *Palermo*; that of *Spiders*, whereof a Pair of

p. 232.

The Snail.

p. 234.

Gloves and Stockings were presented to the late Dutchess of *Burgundy*. The *Snail* is now brought on the Carpet, and the Mechanism of its House is shewn, together with its Eyes, its manner of Creeping, its Slime, Teeth, and Generation; where, by the by, is shewn that they are *Hermaphrodites*, and lay Eggs; the manner how it repairs the Breaches in its House, if not too large; and a great many other curious things that have at the same time a relation to the se-

The J--st's Objs.

veral Kinds of *Cocbleas*. [See some very curious Observations concerning the Horn of Shell-Snails by the learned Mr. Ray in the *Philos. Trans.* N. 50.] The Chevalier desiring to know the Origin of Pearls, the learned Count acquaints him, that it

The Origin of Pearls. is probably the Effect of some Disease in the Fishes wherein they are found. The Prior ob-

p. 248.

jects against the Count, that when Crabs and

Lob.

Lobsters shed their Shells (which they do once a Year, and cover their whole Bodies just then, with a Slime, which hardens in time) there are then found in them a kind of Stones, very improperly called *Crabs-eyes*, which diminish as the new Shell hardens ; and that the Pearl might be such a Stone : but the Count easily solves that Difficulty. The Chevalier now shews the Count some petrified Shells, found at a great distance from the Sea, which are proved to have been the Effect of the *Deluge*.

THE Birds, which furnish Matter for the Con. X. two subsequent Conversations, open this ; and p. 256. the Prior, with an Eloquence becoming his ^{Birds,} Cloth, shews, in a few words, the various Wonders of the feathered Kind. The Lady takes upon her the Task to explain the Nidification of most kinds of Birds, by reason her Ladyship daily attends a charming, large, and well-stock'd Aviary she has in her Garden. She observes, vthat all Birds of one kind build their Nests exactly alike, and use the same Materials. And what is remarkable, a Hen Canary-bird for want of Cotton, or Raw Silk, which the Lady had forgot to furnish her with to build her Nest, pluck'd the Feathers off the Cock's Breast to line it withal. Several pertinent Reflections are afterwards made upon the Actions of Birds, which are much the same as the learned Dr. Derbam's, from the 4th Chap. of the VIIth Book, to which we refer our Readers.

THE Count now gives an anatomical Description of an Egg, wherein are likewise given physical Reasons for its Texture. The Prior takes notice, that those Birds whose Parents feed them when they are hatched, till they are strong enough to take their flight, and seek for themselves, are generally but few in number ; and

The Egg.
p. 267.
p. 270.

and those which bring us most profit, are such as are able to feed themselves as soon as they are out of the Shell ; and a good reason for this, is given by the young *Chevalier*. How many good Reflections does this give the Company occasion to make with respect to the SUPREME Author of the Universe ! The tender Concern of the old Birds for their young, the Instinct of each kind, which makes some chuse Water to live in, others the Air, others the Land, are here duly consider'd. The natural Fear each kind stands in of its Enemy, and the Shifts made to escape the Dangers are agreeably described by the ingenious *Lady*. At her desire, the *Priorgives* a Lecture upon the Structure of Birds, and the Ends for which they are so made ; and, *en passant*, shews the Impossibility that Men should fly ; the Folly of attempting it, and the mischievous Consequences of it are demonstrated by the judicious *Prior* ; who puts an end to this Conversation, having previously agreed upon what is to take them up at the next meeting.

Conu. XI. *The young Chevalier*, having had a View
p. 287. of our great *Willughby's Ornithol.* asks the reason why Birds differ so much in their *Wings*, *Beaks*, *Nails*, or *Talons*, and all other Parts ? The Count shews that all is wisely adapted to the various ways of living of each Kind : To some a *short Bill*, a *short Neck*, and *short Legs* ; to others a *long Neck*, a *long Bill*, and *long Legs* ; some have a *narrow sharp Bill*, others *broad*, and *flat* ; and others a strong *hooked one* : and all these fitted exactly to their several Distinctions. A Compliment passed upon the *Countess* for her Sagacity, and good Sense, gives this deservedly fine *Lady* occasion to complains very heavily,

heavily, and with too much reason, of the little Care that is usually taken of the Education of Women, where the chief thing is neglected; I mean, that of forming their Minds, and using them to reflect, as things insignificant in comparison of the outward Accomplishments; and how they generally are slighted by Men, even of Sense, who usually, in their Conversations, entertain them with *Trifles*, as if they were *incapable* of thinking; and that what she has attained of this Perfection, is purely owing to her Spouse.

AFTER these too well-grounded Complaints, she regales the *Chevalier* with an Account of the *Humming-bird*^a, the smallest of the whole *Genus*, and is no bigger than a great Fly; but bedeck'd with such fine Feathers, that for Beauty ^{The Humming-bird.} and Variety of Colours, 'tis the very Picture of the *Rainbow*. The *Lady*, according to her Promise, now gives the Description of the *Ostrich*; one of the largest of the feather'd Tribe. All its bad and good Qualities are here enumerated; as well with respect to the laying of its Eggs, which are as big as a Child's Head, as to its forsaking them. [But I wonder the ingenious Author has not made the least mention of the curious Nidification of the *Humming-bird*, and its Sagacity in chusing the Place where to build it. See the honourable *Robert Boyle* of *Final Causes*, p. 175. first Edit.] The *Countess* having ceas'd speaking, the *Prior* acquaints the *Chevalier* with the Perfections of the *Nightingale*, with regard to its ravishing Music; which, for the Variety of its Notes, is far from tiring: whereas the *Peacock*, when once survey'd, has nothing more to entertain its Spectator. The Count now obliges the Company with an Account of

^a Called in French, *Colibri*.

Hawks. *Hawks*, and Birds of Prey of several kinds, and of their various Ways of catching their Prey, and how they are taught. The *Birds of Passage* come now under Consideration, some where-of lurk in Holes under Ground, and even under Water, and under the *Ice* in the Northern Parts of Europe ; and some fly over the Seas to Africa. The *Prior* gives next a short Account of the *Night-birds*, which concludes the Conversation.

Conv. XII. This treats on tame Animals, and the ingenious *Prior*, like another *Socrates*, brings his young Pupil by questioning him to prove, that tho' wild Beasts are brought up tame from their Birth, yet their *savage* Nature always predominates ; whereas those, which are mostly destined to the use of Man, always remain tame, and serve his Purposes, which the others can never be brought to.

THE *Lady*, who always presides, sets every one their Task. The *Count* is to describe the *Horse*, the *Cavalier* is to acquaint the Company with the Qualities of the *Dog*, the *Lady* reserves to herself the several kinds of *Cattle*, and the *Prior* is left at liberty to pick out of the rest which he thinks fit.

The Horse. THE *Count* proves that there is all the reason in the world to grant the *Horse* the *Kingship* over all the rest of the *Quadrupeds*, not only on account of his *stately* Fabric, but of his noble Inclinations, and Qualities. The *Cavalier*,

The Dog. to acquit himself of his Task, gives a Description of all the Perfections of his *Dog*, of the uses he is put to, and the Tricks he performs ; of his amazing Fidelity, and Love to his Master, &c. The *Count* enumerates also various Qualities of several kinds of Dogs. The

P. 335. **P. 337.** *Count's*

Countess's turn is now come, and her Ladyship shews the many great Advantages that accrue to Man from the *Cattle*-kind, and the In-Cattle. stinct they are endued with. The Prior, after p. 340. she Lady has furnished her Quota, expatiates very much in honour of the *Ass*. [This Animal is ^{The Ass.} of much more service in *France* than *England*.] ^{The J.-E.'s} But this not meeting with the Thanks of the ^{Obs.} Company, her Ladyship enjoins him, to acquit himself of his Duty, by making choice of some other Creature more worthy of his Commendations, and recommends to him the Description of that Animal which is so good an *Architect*. The Prior, in obedience to the President's Com-^{The Field-}
mands, describes the *Field-Mouse*, but this not ^{Mouse.} satisfying, he next presents the *Porcupine*, and p. 352. the *Hedge-hog*, and their manner of defence, and ^{Porcupine} laying up Provision against Autumn, &c. But ^{and Hedg-}
^{Hog.} this not being the quadruped *Architect* meant by the *Lady President*, he at last pitches upon the *Beaver*, whereof he recounts all the Won-^{The Bear-}
^{ders that have been said of him, not only with ver.} respect to its natural *Fabric*, but also as to its amazing Skill in building, and laying up Store against Want: its Sagacity in the choice of a Place to build on, &c. Much the same things are related, says the Count, of the *Musk-rat*. This concludes the Conversation; and in ^{The Musc-}
^{Rat.}

THE next the *Fishes* come under Considera-^{Con. XIII.} tion. The Chevalier opens the Conversation by asking several *Quæres*; as how it comes to pass ^{p. 365.} *Fishes.* that Water, which stifles other Animals, does not hurt this kind? What they live upon? and how, being deprived of *Feet*, *Arms*, *Claws*, *Trunk* or *Proboscis*, *Sting*, they nevertheless move progressively and catch Prey? The Prior undertakes to answer the two first *Quæ-*
res,

res, and does it in a very satisfactory manner surveying the whole kind. He gives likewise a very diverting Account of the Travelling-Fishes, such as *Herrings*, *Cod*, &c. Of the amazing Fruitfulness of those Fishes which are the wholesomest for Food; and takes notice that such as are of the largest Bulk, (the *Belluae Marinæ*) and might be of dangerous consequence both to Man, and to smaller Fishes, are generally *viviparous*, and bring forth but one or two at a time. Here, again, the learned *Prior* gives an account of their *Wars*, their *Fights*, &c. and compares their way of living to that of Men, who are perpetually studying how to undo each other, (in this worse than Brutes.) But as several kinds of Fishes might by the Voracity of their Enemies come to fail at last, Good Providence has given so wonderful a Fecundity to them, that, according to the Calculation of the accurate Mr. Leeuwenboek, in a *Cod*-Fish were found no less than *nine millions three hundred and forty-four thousand Eggs*.

THE *Carp* yields little less; and all this to supply the end of furnishing Men, and the Fishes of Prey with proper Food, and to continue the Species. The Count now satisfies the other Quæres of the *inquisitive Chevalier*, and informs him of the *Mechanism* of Fishes, and how adapted for swimming, sinking, or raising themselves at pleasure: and to confirm the curious Account he gives, he relates an Experiment he made upon a live *Carp* in the *Air-Pump*. Now the Count examines the Amphibious; among them the several kinds of *Tortoises*. These lay their Eggs in the Sand on the Sea-shore, at three

Amphi-
bious
Creatures.

¹ *Man undoes Man, to do himself no good. See Rochester's Satyr on Man,*

three times, at a Fortnight's distance from each other, and then deposits 80 or 90 Eggs at a time, which are hatched by the Sun in 24 or 25 Days time. After this he acquaints the Company with the Use the *Groenlanders* make of the Bones of some Fishes, and of their Skins with which they build Boats, much safer to navigate in than ours. The *Walrus* is a *cetaceous*^{The Wal-} Fish, whose Teeth are of an exceeding white ^{rus.} Ivory, and whose left Jaw is armed with a very long Ivory Horn, sometimes 16 Feet long. This is the Horn commonly said to belong to a fictitious Animal called *Unicorn*. A short Account of the *Whale*, and of the manner of ^{The Whale:} fishing it; and its several Properties, follows ^{The Cro-} next A Description of the *Crocodile*, and of codile. its Enemies, the *Hippopotamus*, and the *Icbneu-* ^{The Hippo-} *mon*, a kind of *Water-rat*, or *Dog*, put an end ^{potamus.} ^{The Ich-} to this Conservation. ^{neumon.}

THE very agreeable and ingenious Countess still fitting in the Chair, proposes *Botany* for the Subject of this Conversation, which the Prior gives the Scheme of, and reduces to three Heads. 1. The Origin of Plants. 2. Their essential Parts. And, 3. Their Nutrition.

As to the first, it is plainly proved, that these, as well as Animals, have not a spontaneous Origin. Their Seed is considered next, and how carefully it is preserv'd: then the different sorts of Fruit, and their Covering, some having a *Surtout* of a harder Texture, and some softer, or finer, according to the several Seasons they are designed for.

THE Count and the Prior inform the Company of the manner of their Growth, and how the Seed, tho' sown very often in a different

Situation from what it should be to emit the Root in the Ground, does notwithstanding naturally turn the Fibres of the Root downwards. The Circulation of the Sap in Plants, is plainly proved from the manner used in *Languedoc* in the grafting of Olive-trees, which is related in this place. Touching this *Phænomenon* a curious Account from *Acta Erudit. of Leips.* is here likewise related of an Old Oak, almost dried up, which let several Tuns of Water out of one of its Knots, which had a hole made in it. The *Prior*, who relates all this, gives his Reasons why *Moss* kills Trees; why Endive, and other Plants, when tied up, whiten. The *Count* likewise gives an Account of the Action of the Air upon their Sap and their Growth; how some are propagated from Cuttings, others from Seeds, others from the Off-sets of Roots, others from Layers: and makes some curious Observations. The *Countess* gives an Account of the prodigious Fecundity of Plants, and proceeds to a curious Description of Flowers, and of the manner of propagating them. She takes notice that some Trees bear no Blossoms, and instances in the *Fig-Tree*; she mentions also some curious Observations concerning the Blossoms of Melons, and the way of ordering them. The Lady afterwards closes the Conversation with a slight Account of Plants, usually call'd *Male* and *Female*; and instances in *Hemp*, the use of which last is in the next Conversation to be the Subject Matter of the *Lady's* Discussion.

Conv. XV.

p. 48.

This last Meeting opens with the afflicting News of the *Chevalier's* approaching Departure on account of Family-affairs; in hopes however, that every September, which is his Vacation-time, he will enjoy the same pleasure as he has done

with

with this agreeable Company. The *Lady*, according to her promise, informs the *Chevalier* p. 451. of the use of *Hemp* and *Flax*; which are near ^{Hemp,}
a-kim; in order to which, she begins with *Flax,* the Manufacture of these, from the time it is pluck'd from the Earth, and brings it down to the left Hand that is given them; as that they furnish Men with Sails, Cordages, &c. fine Linen, &c. The *Prior*, in his turn, commends three sorts of *Cotton-Trees* to be found in *America*. ^{Cotton-} This gives occasion to the *Count* to relate the ^{Trees.} many uses that a Plant he calls the *Ebis-Aloe China* is put to: insomuch, that a whole Family may ^{Aloe} live upon such an *Aloe*, which alone will find them in Meat, Drink, Clothing, and Lodging. The *Prior*, at the request of the young Gentleman, describes the *Sugar-Cane*, and what ^{Sug.} Sugar-cane *gar* is. The *Count* obliges the *Chevalier* with an ^{Manna,} Account of *Manna*, and how it is produced; *Rhubarb*, *Rhubarb*, *Ipecacuanha*, *Cortex-Peruviana*, and *Ipecacuanha*, *Simarouba*, are hardly more than named; and the *Thoughts* of the *Count* upon the Effects of ^{rex-Peru-} *vianus*, *Si-* these several Roots shew he is a much better *marouba*, *Naturalist*, than *Physician*. The *Prior* men-^{Gentian,} tions *Gentian*; and, at the *Lady's* request, *Tea*, ^{Tea, Cof-} *Coffee*, and *Chocolate*, are consider'd by the *Vanilla*. *Count*: the last of which is made of *Cacao-Nuts*, *Cinamos*, the best of which are those called *Carracea*. ^{Cloves,} The *Chevalier* is told what *Vanilla* is, which is ^{Nutmegs,} so often mix'd with it. He is likewise instruc-^{Mace.} ted what *Cinnamon*, *Cloves*, *Nutmegs*, *Mace*, are; their different kinds; where they grow, and in whose hands they are: viz. the *Dutch*. *Burgundy* and *Champagne* Wines, are com-^{wine.} mended next. The *Prior* blesses God for the ^{p. 471.} Gift of Wheat, which, well managed, will keep one hundred Years; an Instance of which

Virgil's
Georgics
censur'd.
p. 480.

he gives. The very judicious Reflexions of the *Prior* concerning the Superstitions still kept to, by Gardeners, &c. are well worth the reading; and their fanciful Heed to the Age of the *Moon*, and its pretended Influences on Plants is, with very good reason, exploded. *Virgil* is here censur'd, by the by, for his frequent and frivolous Cautions in his *Georgics*, of certain Days, pretended to be influenced by *Orion*, the *Dog-Star*, &c. This gives the *Chevalier* occasion to ask the reason why the several Constellations in the *Zodiac* are called by the Names of *Animals*? And the *Prior* very learnedly satisfies his Curiosity; and puts an end to this last Conversation.

THE *Chevalier* being gone home, writes a Letter to his dear *Prior*; and after he has thanked him for his kind Instructions, he acquaints him, that upon informing his Brother and his Bride how he had spent his time in the Country, they were also become *Naturalists*. But while they were intense upon examining every Object that fell in their way, a certain Gentleman ridiculed their Researches, and told them, "That the Study of *Natural History* against the Study of *Natural History* was but lost time: that all our Knowledge was nothing but Mistake, and Uncertainty: that indeed we might, for instance, be acquainted with the larger Vessels that help to nourish the Body of an Animal, but that we cou'd not distinguish the other Vessels that nourished these, and much less understand the Texture of the smallest; and that, after all, the Knowledge of one Branch was not of any service without the Knowledge of the other Branches; and that therefore it was needless to begin a thing, he was sure, we shou'd never be able to compass." To this

the

the *Chevalier's* Brother had answered, " That
 " the Gentleman's Objection did not render
 " those things dubious, which we are already
 " certain of, nor deprive us of the means of
 " acquiring still more Knowledge: that tho'
 " we were in the dark with respect to some
 " things, there were others, notwithstanding,
 " that we were perfectly well acquainted with:
 " that we were not to enquire after such as were
 " above our reach, but after those only, we
 " could come at." This last part gives the
Chevalier a handle to enquire *what are the just Rights and Bounds of human Reason.*

THIS Extract is spun out unawares, to so ^{The J--r's} great a length, that we find ourselves obliged ^{obs.} to refer our Readers for a Solution of this Difficulty to the judicious and learned *Prior's Letter*, which contains a fine and true *Eulogium of REASON*, that greatest Gift of G O D to Man. The Author, being cramp'd by the Religion he professes, is fallen into some few Contradictions; and tho' we cannot come into all his philosophical Notions, with respect to the Bounds within which he circumscribes Reason, we must do the ingenious and worthy Author the Justice to say, that there runs such a Vein of good Sense, and sound Reasoning throughout this Letter, that indeed abstracting it would be doing a prejudice to him whose whole View in this most entertaining Book has been not only to instruct young People, with the Beauties of the *Works of the Creation*; but to carry them, from the Consideration of these, to the eternal *Praise* of the Wisdom, Goodness, &c. of their MAKER; and, consequently, to direct them in the *Paths of Virtue*, as all Knowledge must tend to that end.

HAPPY, however, the Author, notwithstanding his Cautiousness, that his Letter was not written in a Place where a *tremendous*, &c. *Tribunal*, which is an Enemy to all Learning, is not yet established by Law, as we wish it may never be.

We hope he will shortly favour the Public, with the Sequel of his useful Labours ; and we do not at all question, but, when this is published in our own Tongue, as it will speedily be, it will meet here with the same Success, as it has had abroad.

ARTICLE IX.

*Philosophiae Leibnitianæ & Wolphianæ
Usus in Theologia, per præcipua Fidei
capita : Præmittitur Dissertatione de Ra-
tione & Revelatione, de Natura & Gra-
tia.* Auctore J. T H. C. Wirtemb.

That is,

*The Uses of the Leibnitian and Wolfian
Philosophy in Divinity: With a pre-
liminary Dissertation upon Reason and
Revelation, and upon Nature and Grace.
By J. T H. C. of Wirtemberg. 2 Vol.
8vo. 1 Vol. pp. 525. 2 Vol. pp. 634.
Francfort. 1728.*

THE Design of this Author, as he informs us in a short Preface, is to shew, that the System of Philosophy, invented by the famous Mr. Leibniz, and explained by Mr. Wolff, is both inoffensive in itself, and of a very great Use

Use in Divinity ; how this is made out, our Readers will be able to judge by the account we intend to give of this Book. And altho' Mr. Leibniz's *Nations*, and his very *Terms* be new, yet we don't think it proper to present our English Readers with a *Latin Abstract*². We are of opinion, it is not impossible to find in our own Language some Words, which will answer exactly to those in *Latin* or *French*, which Mr. Leibniz and his Followers make use of ; or if that be sometimes impossible, there is no harm, we think, in borrowing a Word from a Foreign Language, or in using a Word in a Sense different from that in which it is usually taken, provided the Notion or Idea to be fixed to that Word be exactly defined. This is what Cicero did, when he undertook to explain in *Latin* the Notions of the Greek Philosophers ; his Authority is a sufficient Apology for us : We come now to our Author.

In his preliminary Dissertation he undertakes to shew, 1. That right Reason does not clash with any revealed Doctrine. 2. What is the proper Use of Reason in Matters of revealed Religion. 3. What difference there is between *Nature* and *Grace*, and the divers Operations of both.

FIRST, As to the Agreement between Reason and Revelation, it is not an easy thing, says our Author, to find out Truth, between two Errors directly opposite. Some People would extend the Prerogative of Reason so far, as to make it the sole Rule, by which the Holy Scripture should be explained, refusing to admit any thing, that does not agree with the Axioms and Principles of Philosophy. Others,

² See the present State of the Repub. of Let, Vol. IV. p. 273.

on the contrary, rail against human Reason, and would have it entirely discarded and banished out of Divinity, as always disagreeing with the *Mysteries* of revealed Religion. Our Author thinks we must take a *Medium* between these two opposite Schemes: and the better to explain his System, he begins with giving us the Definition of Reason, which, according to him, and to Mr. Leibniz, is a *Chain or Concatenation of Truths*.

But as Reason may be considered either in an abstract manner, as it signifies the Agreement or Disagreement of certain Ideas, whether perceived or not by any intelligent Being, or, as it signifies the Power Man has, of perceiving that Agreement; our Author says, that in the first sense, Reason may be defined as Leibniz has done; but in the second it must be defined thus, *Reason is the Perception of the Concatenation of Truths. Ratio perspicientia est Nexus Veritatum.* In this sense Reason is never corrupted; they, that say, it is, must take the word in quite another Sense.

This being premised, the Author states the Question, which is not, says he, *whether the supreme Reason of God does perceive the Connexion there is between the Truths, which we know naturally, and the Theological Doctrines;* this is what every body must allow: nor, *whether Men, by the help of Reason only, can perceive that Connexion, or clearly explain how the revealed Mysteries agree with philosophical Truths;* if that was the case, Mysteries could be explained, that is, they would be no longer Mysteries: but the Question is, *Whether Philosophy or right Reason teaches Men any Propositions, founded on strong Demonstrations, which Propositions be directly oppo-*

opposite to some Doctrines revealed in the Holy-
Scripture. It is further asked, Whether one,
who maintains the Mysteries of Religion, be not
able to expose the Fallacy of any Argument, made
in opposition to them, and to shew, they do not clash
with Reason? Our Author takes the affirmative
side of this last Question, and consequently
the negative of the former ^a.

His Reasons are, first, that if Faith was
opposite to Reason, it would follow, that two
contrary Propositions should be true, which is
a flat Absurdity, and would overthrow all hu-
man Knowledge ^b. 2dly, All Truths, either
natural or revealed, come from God, who per-
ceives the Connexion there is between them; so
that it is impossible the former should clash
with the latter. 3dly, The things which are
said in the Scripture of the *Messiah*, depend for
the most part upon the Testimony of the Senses;
and every body must confess that the Faculty of
Reasoning owes its beginning to them: for
things being represented to the Mind, Reason
observes their likeness, discovers their Connexion,
judges of them, and draws from them new
Truths, as so many Consequences. If then all
these Acts of the Mind could be intirely or
partly contrary to Revelation, we could no
longer trust to our Senses, which would be de-
structive both of Reason and Religion.

HOWEVER, as Reason can never be opposite
to any revealed Doctrine, it happens nevertheless
sometimes, that Reason cannot perceive the
Connection there is between natural and revea-
led Truths. This is what Divines mean, when
they distinguish between what is above and what
is

^a See Leibnitz, Theodic. Disc. Prelim. §. 73.

^b Idem. Ibid. §. 3.

is against Reason. Whatever we perceive to be connected with Propositions obvious to every Capacity, or known by a Chain of Reasoning, is agreeable to Reason: Whatever we perceive to be really inconsistent with such Propositions, is contrary to Reason. But when some Propositions cannot by us be connected with other Truths already known, and do not however clash with any of them, we say these Propositions are above Reason^c.

The famous Mr. Bayle would not admit of his Distinction: “It is founded, said he^d, in the Ambiguity of the word *Reason*; for if by that is understood Reason in general, the supreme Reason of God, in this sense of the word, Mysteries are neither against nor above Reason: but if by Reason is understood the Reason of Men, I do not see what Sense there is in the Distinction; for all Orthodox Divines confess, that we cannot see how our Mysteries are connected with the Principles of Philosophy: They seem then to us not to agree with Reason; now what seems not to agree with Reason, seems to be contrary to it, in the same manner, as what does not seem to agree with Truth, seems contrary to Truth: Why then should we not say, that Mysteries are contrary to, as well as above Reason?” The Answer of our Author is, that altho’ we cannot perceive how natural Truths are connected with revealed Mysteries, we understand nevertheless that there is no Contradiction between them. He illustrates this with the following Example. Suppose all the Books of Euclid’s Elements were lost, except the first, and that we found some

^c See Leibniz, Theod. Dis. Prelimin. §. 23.

^d Rep. aux Quest. d’un Provin. Tom. III. p. 999. apud Leibn. Ibid. §. 63.

some Propositions of *Archimedes* without their Demonstrations; this being the case, as we should want all the intermediate Ideas and Propositions between *Euclid's* first Book, and *Archimedes's* Propositions, we could not be able to tell how these last Propositions are connected with those of *Euclid*: but could any one in his Senses affirm, that for that reason *Archimedes's* Propositions are contradictory. Let us form the same Judgment about Mysteries; and tho' we don't perceive how they are connected with the Principles of Reason, let us not infer from thence, that they are contrary to Reason. Thus far our Author; and here I beg leave to observe, that this supposes the Words, or Terms in which the Mysteries are expressed, convey at least some Ideas or Notions to our Minds, tho' we cannot understand how the Subject and the Attribute are connected together. The better to explain myself, I will make use of a Comparison like that of our Author. Suppose a Man, who having begun to read *Euclid's* Elements knows what is an Angle, a Right Angle, a Triangle; but is not gone farther yet than the 17th Proposition of the first Book, where he has learned, that any two Angles of a Triangle are less than two Right Angles; he is told by a Mathematician, that the three Angles of any Triangle are equal together to two Right Angles; he can believe that Proposition to be true, because he understands what is meant by it, tho' he does not perceive how that Proposition is connected with those he is already persuaded of. But if the same Proposition should be offer'd to a Man who had no Notions of Geometry, who does not know what is an Angle, a Triangle, a Right Angle, he could be-

lieve

lieve indeed, that the Person who spoke to him, did tell him the Truth, but he could not believe the Proposition itself, of which he is supposed not to have the least Notion. In the same manner, if we understand all the Words in which a revealed Mystery is expressed ; and we do not perceive that those Words form a Proposition opposite to any Truth, we know already, we must believe, upon the Authority of God, that such a Mystery is true, tho' we cannot connect it with any known Proposition : but if we do not understand the Words, we cannot properly believe those Mysteries, because *to believe*, is to think that there is a Connexion between two or more Ideas, which we have in our Mind, tho' we don't perceive that Connexion : as to *know*, is to perceive that same Connexion ; and as *Knowledge* is more or less certain, as our Perception is more or less clear, so *Faith* is stronger or weaker according to the greater or lesser Veracity and Authority of the Person on whom we rely. But this only by the way, we return now to our Author.

He makes after Mr. *Leibniz* a very just Observation; to shew that there cannot be any invincible Argument against *Truth*: but what he says upon this Subject, having been explained in a very clear manner by *Leibniz* himself, we chuse to refer our Readers to that celebrated Author.^c

AFTER having endeavour'd to confute *Bayle's* Arguments against the Distinction of what is above and against Reason, our Author argues against the late Bp. *Huet*, who in his Book of *the Weakness of Human Understanding*, undertook to prove, that we cannot trust to our Senses.

One

One of his Arguments, which indeed seems the strangest, is, that we cannot conclude from the Sensations we have, that there is something without us analogous to them. Our Author's Answer is founded upon that Principle of *Leibniz*, that *nothing exists, without a sufficient Reason for its existing*. God, who resolved that to such or such Motion arising in the Body from the Objects of the Senses, such or such Idea should correspond in the Mind, did not decree that this should happen without *Reason*, else the Axioma just now mentioned would be false.

Now, if there be a Reason, why such a Motion should answer to such an Idea, or such an Idea to such a Motion, it follows, says our Author, that there must be something analogous between the Idea in our Mind, and the Object of it without us: Another Answer of his, which studying to be short, he expresses in very few words, is this: It is agreed, that God created the World; now, God cannot but chuse what is most perfect, there is more *Harmony* or Perfection in the World, if the Motions of the Body answer exactly to the Ideas of the Mind, than in the contrary Supposition; therefore there must be Bodies, and we may safely trust to our Senses, who represent to us the Being of Bodies. Whether these two Arguments will silence the *Idealists*, and convince them, that God would not frame our Minds in such a manner, as that we could have all the Notions we have at present, tho' there were no Bodies in the World, we must leave to our Readers to judge; only we may venture to say, that if Mr. *Leibniz*'s Notion of the human Souls be true, there seems to be little occasion for any Bodies at all,

as we shall make it appear in the following Part of this Abstract.

In the second Chapter our Author endeavours to shew, what is the proper Use of Reason in Matters of revealed Religion. As Reason in Men is the Power they have of *perceiving the Concreteness of Truths*, the first Question is whether Men can naturally, and without the Assistance of Grace, perceive how revealed Truths are linked together, give their Assent to them, and draw from them new Truths by way of consequence? To solve this Question, our Author observes, that the Operation of the Holy Ghost never takes away the Powers of Nature, but only mends them, and renders them more perfect. In human Reason, says he, two things must be observed; first, the Power itself of perceiving Truth; secondly, the Limitation of that Power, which extends only to certain Objects; that Limitation is a Defect, which is supplied by Grace. Man's natural Power of perceiving Truths is thereby enlarged and improved to such a degree, as to make Man able to know the Mysteries of Faith. This being premised, the Author inquires more distinctly which are the Defects of Reason, and how they are supplied by Grace. What is said upon that Subject is summed up by the Author in these Words.

" THE first Defect of Reason is, that being ignorant of revealed Truths, it perceives only those, that are naturally known: This Defect is supplied by the Word of God being preached to Man. 2dly, Tho' revealed Truths be offer'd to Reason, Man cannot however be easily brought to give his Assent to them: here his Weakness is supported by the

Holy

" Holy Ghost, who confirms by his Testimony the revealed Truths. Thirdly, Truths, tho' known, are very seldom powerful enough to make Man virtuous ; in this case the Grace of God stirs Man up inwardly to the Practice of Virtue. Finally, Reason left to itself is not only ignorant of the revealed Truths, but, what is worse, does not know the inward Operations of the Spirit in other Men ; it is made conscious of them by its own Experience, which is called a Spiritual Experience." In all these Cases our Author pretends Reason is not destroyed, but only supported, and improved by the medicinal Grace.

ALL this relates to Reason considered as the power Man has of perceiving Truth ; the Author proceeds next to explain the use of Reason, as it signifies the Chain, or Connexion of Truths. Where there is a Connexion or Chain of several things, there must be something first, second, &c. and last : and that, which in a Chain of Truths is first, and to which the following are linked, or from which they are drawn, is called a Principle. Now the Question is, Whether, and how far the Principles of Reason may be admitted in Religion ? Here the Author observes, that the Principles of Reason, and all Truths in the general, are either *necessary* or *mutable* : he calls *necessary* those whose contrary are absolutely impossible ; such are the mathematical, logical, metaphysical Truths. He calls *mutable* those whose contrary are not impossible, such are the physical and moral Truths, as well as those that belong to some other Art or Science. Now the Question is, Whether both or either, or neither of these sorts of Truths

may

may be made use of in Divinity : The Answer is as to the *necessary* Truths, that they can never be discarded out of Divinity, because God himself can never alter their Nature, and make that to be false which is necessarily true.

BUT cannot Revelation teach us some Propositions contrary to them, that are necessary? not at all, because if that was the case, there would be no Rule left by which to distinguish a true Revelation from a false one.

BUT with regard to mutable or contingent Truths, the Case is not the same ; for these depending upon the Good-will and Pleasure of God, who has established them for a good and sufficient Reason, the Reason being alter'd, the Truth must be alter'd of course : for instance, it is true that the Sun or Earth are in motion ; this is established by God for some good Reason ; but for some Reason of a higher nature the Sun or Earth may sometimes be stop'd in their motion.

THIS, says our Author, is what Philosophers and Divines pretty well agree in; but when they must apply these general Rules to particular Cases, it is hardly to be expressed how much they differ: the same Propositions being by some reckoned among the *necessary*, and by others among the *mutable* Truths ; and it is not an easy thing to say how they may be distinguished : This must be done by studying Philosophy more accurately, than is usually done.

But our Author has not thought fit to enter here into Particulars, and to shew distinctly which are the *necessary*, and which the *mutable* or *contingent* Truths. The remaining part of this Chapter is taken up with confuting the opposite Schemes of the famous Mr. Locke and

Mr.

Mr. Poiret, about the comparative Certainty of Reason and Revelation ; but as our Author only enlarges upon what has already been said by Leibniz and others, we think it needless to repeat it here*.

In the third Chapter of this preliminary Discourse, the Author treats of the Difference there is between *Nature* and *Grace*. By *Nature* he understands all the Faculties, Inclinations, &c. which a Man is born with, and by which he is a moral Agent ; and by *Grace*, whatever God works extraordinarily in Man, to make him able to pay an acceptable Worship to the Deity, and to practise Piety. And in order to shew more exactly the Difference there is between *Nature* and *Grace*, the Author says, that we must distinguish in every Action, first, the *Principle or Motive*, which induces Man to act. 2dly, The outward *Act itself*: afterwards he goes on to shew what belongs to *Nature*, and what to *Grace*, in the several Duties we owe to God, to our Neighbours, and to ourselves. He calls *Worship of God* in general, every Action, which we perform out of a Sense of the Perfections of God. Or more especially, *The natural Worship consists in such Action, as we perform out of a Sense of those Perfections of God which are naturally known*; and *the Christian Worship is of such Action, as either the Authority or Influence of Revelation excites us to do*. He observes next, that *Nature* is either corrupted or sound: Now, if a Man goes to Church, only for the sake of his Reputation, and that he may not pass in the World for a Profane and an Atheist ; this is the Effect only of corrupt *Nature*. 2dly, If

* See Leibniz, Theodic. Disc. Prelim. §. 29.

he does it out of custom, this too must be ascribed to Nature depraved. 3dly, If a Man goes to Church, that he may not disturb civil Society, he acts indeed agreeably to Reason, but not Christian-like ; for this an Atheist may do out of Cautiousness. 4thly, Some do worship God out of a good Heart, and a Sense of his Perfections, because Reason tells them he requires it of them : but as they may do it without being Christians, this cannot be ascribed to Grace. But, 5thly, Whoever frequents the publick Places of Worship, because Christ has commanded it by his Apostle St. Paul, he acts in a manner by a preventing Grace: 6thly, He that worships God, because he takes a delight in it, has a higher Degree of Grace. 7thly, He that goes to Church with an Intention to improve his Piety and Virtue, has still a greater Share of Grace. These are the several Degrees by which our Author thinks we may distinguish what belongs to Nature and what to Grace. He goes on in the same manner with regard to our Duties towards our Neighbours, and towards ourselves ; but we need not enlarge upon those Subjects, since by what we have already said, the Reader may easily guess what is here offered.

We come now to the Treatise itself, which is a sort of System of Divinity philosophically explained. We will confine ourselves at present to the first Volume, intending to give an Account of the second in our next Journal.

This first Volume contains fourteen Chapters: The first divided into five Sections, treats of the Definition, Being, and Attributes of God. The Author gives us, after Mr. Wolffius, two Definitions of the supreme Being. 1. God, says he, is a Substance, which conceives or apprehends distinctly by one single Act

all

all things possible. *Deus est Substantia, quæ universa possibilia unico Actu distinetæ, aut si mavis adæquate repræsentat.* The second Definition is this, God is a Substance distinct from the World, and which comprehends in itself the Cause or Reason of the World. *Deus est substantia à Mondo distincta, quæ Rationem hujus in se continet.*

The Author asserts these Definitions against some Divines, who had found fault with them. He next shews the Use of these Definitions, and how from them may be inferred divers Attributes of God, as his infinite Power of knowing all things, his being the Author of the Universe, his Will, his divine Providence, &c. He proceeds in the second Section to prove there is actually such a Being as has been defined. In the third he endeavours to convince his Readers that the Nature of God is infinite or boundless: his meaning is, that God enjoys all possible Perfections, and that none of them are limited. *Immense, says he, are God's Knowledge, Power, Presence, Duration, &c.* The force of his Argument to prove it is, that nothing exists without a sufficient Reason; but no Reason can be given, why there should be any bounds to the Attributes or Nature of God, therefore there are none. Whether this way of arguing upon our Ignorance will satisfy every Reader, we will not determine: we'll only observe by the way, as to the infinite Presence of God, that our Author has not thought fit to explain, what he means by those words. Whether an actual Presence of the divine Substance to every part of the Universe, or only his Power of acting, and of knowing what passes, in every Corner of the World. This last Opinion is heterodox, and the former seems to make God extended; except

we say in the scholaftical Jargon, *Deus est ubique instar puncti*, God is every where after the manner of a Point.^b

In the fourth Section the Author proves, that there can be but one God; for if there were more, says he, they would differ from one another in some respect, or they would not: if they did, one would have what the other would want, and this last could not be perfect; if they did not differ in the least, they must be all the self-same Being; for it is an Axiom of Mr. Leibniz, that things, which are *undiscernable*, that is, between which there is not the least Difference, are not several things, but one and the same individual Being.^c

In the fifth and last Section of the first Chapter, the Author treats of God's Holiness, by calling God holy, we mean, says he, that God enjoys nothing but Perfections, without any thing different from, or contrary to them. *Sanctum Deum vocamus, quod perfectiones solas, nec diversum aut contrarium quidam continet*: this the Author proves by what he has said about God's Immensity; if there is nothing in Nature, that can set any bounds to the Perfections of God, he must enjoy them all, and in an infinite degree: But is it not possible, that he should have a Mixture of some Imperfections? No, says our Author, for an Imperfection is nothing else but the Absence or Limitation of some Perfection: therefore an infinite Being must have all Perfections, without any thing different from or con-

^b Touching God's Immensity, see Mr. Le Clerc. *Pneumatol.* Sec. III. Cap. III.

^c See Recueil de Diverses Pièces par Mrs. Leibniz, Newton, Clarke, Tom. I. p. 50. and Dr. Clarke's Answer, p. 64. and Leibniz's Reply. 92.

contrary to them; that is, he must be holy. From this reasoning the Author draws the following Inference; as God is essentially holy, it is his Holiness that is the Rule of his Will, not his Will the Rule of his Holiness. This is, in other Words, what has been maintained, by the Advocate of Dr. Clarke, who says^c, that "when God existed antecedent to all Creatures, he had the Ideas of all things present to his Mind; he saw their Relations and Habitudes; and he always did, and always will, act according to them; in this consists the Rectitude of his Nature. There is a certain Agreement of Ideas, which does not depend upon the Will or Command of God,— but is the Ground of his Command."^d And here we beg leave to offer to the consideration of Dr. Clarke's Critick a Passage quoted by our Author from a very Orthodox Divine. Τὸ δίκαιον εἶναι οὐ τὸ αἰσχεῖν οὐ φύσις ἀλλὰ νόμος est vetus Archelai paradoxum, cui succinit Aristippus, & Theodorus ille ἄτεος appellatus. Quæ sententia nibil potest excogitari pestilentius, & ad omne fundamentum religionis tollendum, ipsamque rationem Justitiae Dei, & necessitatem Servatoris interimendam, & pietatem excindendam efficacius^e. That what is right or wrong is not so by Nature, but only by Law, is an old Paradox of Archelaus, with whom agreed Aristippus and Theodorus called the Atheist: "but it is the most horrid Doctrine that can be devised; the most proper to overthrow all

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^c A Defence of the Answer to the Remarks upon Dr. Clarke's Exposition, p. 11, 12,

^d The true Foundat. of Nat. and Reveal. Rel. asserted, p. 13.

^e Cocceius in Sum. Thol. Cap. 24. §. 6.

"the Grounds of Religion, to destroy the Reason of God's Justice, and the Necessity of a Redeemer, and to eradicate Piety out of the Hearts of Men."

In the second Chapter the Author treats of the holy Scripture, which he vindicates against the Cavils of the Church of *Rome*, shewing that there are very good Reasons for the Authority of the Scripture, but none for the pretended Necessity of a visible Judge to determine the Controversies in Matters of Religion. He comes next to the Method of interpreting the Holy Writ, and here he sets down several good Rules of Interpretation ; but they being commonly known, we think it needless to transcribe them. He speaks afterwards of the several Difficulties to be met with in explaining the Scriptures, and shews how they may be overcome. The greatest Difficulty is, that every Sect explains the Scripture according to their particular Nations ; they, that maintain an Opinion, never think they are obliged to prove it, provided they can find out some Distinction, grounded upon their own Principles, to answer all Objections, that can be made against them : if you argue against those Distinctions, they will be sure to form some new ones ; and as it is an easy thing to go from one Subject to another, they will so enlarge the Field of Controversy, that you will think, a great length must be run, before it can be found where the Error lies. In order to get rid of this difficulty, our Author says, in the first place, we need not care how artfully a Doctrine may be objected against, but we must examine how strongly it can be proved. When a Person pretends to ground an Opinion upon some Passage out of the holy Scrip-

Scripture; we must inquire whether or not he can give good Reasons; for the Sense, he puts upon that Passage. Secondly, when any Objections are made against the Sense we put upon some Passage of the Scripture; we must examine whether they are grounded upon the particular Hypothesis of our Adversary, or not: if they are, we need not be troubled with them, provided we be sure that our Adversary's Hypothesis is not better proved than our own: But if his Objections are grounded upon some Principle, we admit with him, we must not despise them; but with care examine, and endeavour to solve them. Thirdly, we must compare the Reasons by which one Opinion is proved, with the Reasons upon which the contrary Opinion is grounded; and not the Reasons of one side, with the Answers of the opposite side: for the Answers always depend upon and relate to the Hypothesis, whether true or false, in support of which they are made.

In the third Chapter the Author treats of the Creation of the World; he first examines the Arguments, by which the ancient and modern Philosophers and Divines have endeavour'd to prove, that the Universe has been made out of nothing; and shows in what they are defective; next, he endeavours to supply their Defect, by making use of that Principle, so often mentioned, that nothing exists without a sufficient Reason for its existing in such or such a manner. Suppose, says he, that Matter be eternal; it existed in a determinate Manner, with such or such Bounds, Circumstances, and Figures. Now these Bounds, Figures, and Circumstances are either necessary and essential to Matter, or they are not: In the first case, God himself could

not alter them, for what is necessary and essential, is unchangeable; if they be not essential and necessary, there must be some determinate Reason, why Matter was eternally in such Circumstances, &c. rather than in any other. We may not yet recur to the Action of God; for the Question is about the State of Matter before God meddled with it: - if there can be no such Reason, Matter could not be eternal, that is, it must have been created out of nothing.

The Author supposes all along with *Leibniz*, that God could not but create the best World, that was possible; and, that Opinion having been very much objected against, he endeavours to solve all the Difficulties of his Adversaries.

" 1. To suppose, say they, that God could not
 " but chuse the best World, is to introduce a
 " *Fatality*. 2. There may be several Worlds
 " equally good, and the Creator could chuse
 " freely, which he pleased. 3. It is by the End,
 " for which a thing is designed, that we must
 " judge of what is best; a thing may be the
 " best with regard to one end, and not so with
 " regard to another. Finally, it is dangerous
 " to say, that the Sins of Men add any thing to
 " the Perfections of the World." These are the
 Objections our Author undertakes to solve.

First, says he, it is because of God's infinite Wisdom, that he could not but create the best World; is a Man necessitated, when upon mature Deliberation he chuses to do what seems best in his Judgment? If chusing the best is to be necessitated, the more an intelligent Being will be wise, the less free he shall be. If that was the case, Men would be more free than Angels, because they are less knowing; Angels would be more free than God, and he alone would be intirely necessitated, because of his consummate Wisdom:

Wisdom : but we must distinguish between Certainty and Necessity ; it is certain that a wise Man will chuse what seems best to him, tho' he chuses it freely, and without being forced to it ; the same must be said of God^a.

SECONDLY, it was objected, that there may be several Worlds equally good, between which God can chuse, which he pleases, being in a perfect Equilibrium, without having any reason to prefer one before the rest. But, says our Author, it is impossible^b, there should be two Worlds so equally good or perfect, but the divine Intellect can find some difference between their Goodness or Perfection. This indeed is only saying the reverse of what is objected ; but the Author, perhaps, had no mind to enlarge upon that Subject, for he refers us to Bulfingerus, who in his Treatise of the Origin of Evil has confuted that Opinion, *That there can be several things, all of them best*^b. The Author says next, that if there were several Worlds equally good, God could chuse none ; for being infinitely perfect, all his Attributes must agree amongst them ; but there should be a Disagreement between God's Understanding and his Will, if things, which to the Understanding seem equal, and alike, should by the Will's chusing one before the other be treated as unequal.

" I wonder, says our Author, at what is objected in the third place, namely, that the same thing may be the best in relation to one end, and not so in relation to another : I suppose the meaning is, that this World may be the best with regard to the end God intended, but that it would not have been the best, if God had had another Design : but the same Question

^a Leibniz. Theod. §. 318, &c.

^b Bulfinger. in Tract. de Orig. mali, p. 342, hanc Sententiam, *dari plura optima posse*, evertit

"tion may be ask'd about the End, as about the Means, viz. Whether God can chuse an End, that is not the best? and whether he can prefer one End to another without a good reason for it. If you deny it, you must come over to our Opinion, and confess, that to know what is best, the End and Means should be considered together. But if you affirm the Question, you must maintain, for instance, that God can determine, without reason, to damn a Man eternally, and then chuse the best Means to compass that End." In my opinion, God's Wisdom consists in this, that the End he chuses, he chuses it for the best reason possible, and the Means he employs are the most fit, that can be imagined: so that the whole is altogether perfect in all respects; and not to a certain determinate End only."

FINALLY, it is objected, says our Author, that we suppose the Sins of Men are conducive to the Perfection of the World. But it is not our Opinion; we don't say, this World is the best, because of the Sins of Men; but we maintain that upon the whole, God found, this present World was the best, notwithstanding the Sins and Miseries of Men."

THE fourth Chapter, intitled *De homine*, of Man, treats of the Immateriality of the Soul, its Nature, Free-will, and Immortality. The first Argument, our Author makes use of to prove the Soul is immaterial, is taken from a little Treatise of Leibniz, where he examines the philosophical Principles of F. Malbranche^a; that Treatise being common enough, we refer our Readers to it.

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^a In Rec. de Divers. Pièces, Tom. II. p. 232.

The second Argument is borrow'd from Leibniz's *Monadology*^s, and is to this purpose. "It cannot be denied, (says that celebrated Author) that the *Perceptions* of the Mind, and whatever relates to them, are not to be explained by any mechanical Causes, that is, by Figures and Motions: for let us suppose an Engine framed in such a manner, that it could think, feel and perceive: it will be possible, the same Proportions being kept, to conceive that same Engine so large, that the Inside of it be open to our View: we will find nothing in it, but the several Parts acting upon and moving one another, but we shall not be able to discover any thing in it, by which the Faculty of Thinking can be explain'd: this then cannot be found in any Engine or Machine made up of several Parts, but only in a simple Substance." Extension supposes a Substance with several Parts; whereas Perception or Thought requires Unity, that is to say, a Substance not compounded; therefore the Soul differs intirely from the Body, which is extended.

The third Argument offer'd by our Author, from *Wolfius*^d is this: "If Matter could think, Thought would be nothing else, but the determinate Motions of some Parts with such or such a Figure, Situation, &c. Now when the self-same Thought is present to the Mind during some time, the Motion of those parts must either be stop'd, or other parts must continually succeed in their place; in the first case, we would cease to think; in the second, we would have no longer the same Thought." Thus far our Author; and here we beg leave to ob-

^s Actor. Erudit. Supplm. Tom. VII. p. 500.

^d In Metaph. p. 407. §. 738.

observe, that he takes it for granted, that we can have the same Thought for some Moments following: but in this I cannot agree with him: let any body but try whether it be possible for him, to keep for two Instants only the same Thought present to his Mind, without finding it variously modify'd. When we sit in a manner thoughtless, without fixing our Attention particularly upon anything, it is not to be expressed, how swiftly our Minds run from one Subject to another: and as to Attention, what is it, but the considering of the same Subject on every side? And does not this imply a Variety of Thoughts?

The Author comes next to explain the Nature of the Soul, of which he gives us the following Definition; *Anima est substantia vi prædicta mundum repreſentandi pro Situ corporis organici cui præst.* "The Soul is a Substance endowed with an active Power of exhibiting the World, according to the Situation of the organized Body over which it presides." This Definition wants to be explained, tho' our Author has not done it, because he supposes his Readers understand Mr. Leibniz's Philosophy. By this *vis repreſentandi mundum*, "this Power of exhibiting the World," is meant the Power, which the Soul has, according to Leibniz, of forming Ideas, of what passes not only in its own Body, but in the whole Universe, because of the Connexion there is between all the Parts of the World^d. Mr. Leibniz's Hypothesis is, that the Soul, having actually all the Perceptions, which it is to have for ever, does not know them distinctly, but apprehends them only in a confused manner: he says, there are in every Substance

Traces

* Hist. des Ouvr. des Savans, Juillet. 1698. p. 340.

Traces of what has happened and what will happen to it ; but this infinite Multitude of Perceptions, is the Reason why we don't distinguish them : And he adds, that the present Situation of every Substance is a natural Consequence of its former state^c. So that according to him, the Soul is a sort of a spiritual *Automaton*^f, in which the Ideas, it has at one moment, are occasion'd by those it had the moment before, and become the occasion of those it shall have the moment after, and so on during the whole Extent of its Being. How this is inconsistent with Liberty and Free-will, and with the *Power of acting*, which Leibniz and his Followers suppose the Soul enjoys, I don't understand : For these are the Words of Leibniz^s, “ We do not form our Ideas, “ because we will do it ; they are form'd in us, “ and by us, not through the effect of our Will, “ but according to our Nature, and to the Na-“ ture of things. And as the Embryo is form'd “ in the Womb, and a thousand other Wonders “ of Nature are produced by a certain Instinct, “ that comes from God, that is to say, by a “ divine *Præformation*, which made those won-derful

^c See Bayle's Diction. Art. *Rorarius*, in the Notes,

^f Hist. des Oeuvres des Sav. Juil. 1698. p. 338.

^s Théodicée, §. 403. *Nous ne formons pas nos Idées, parce que nous le voulons, elles se forment en nous, elles se forment par nous, non pas en conséquence de notre volonté, mais suivant notre nature, & celle des choses.* Et comme le foetus se forme dans l'animal, comme mille autres merveilles de la nature sont produites par un certain instinct, que Dieu y a mis, c'est à dire, en vertu de la préformation divine, qui a fait ces admirables Automates, propres à produire mécaniquement de si beaux effets ; il est aisément de juger de même, qui l'Amé est un Automate Spirituel encor plus admirable ; et que c'est par la préformation divine, qu'elle produit ces belles idées, ou notre volonté n'a point de part, & on notre art ne sauroit accéindre.

"dextrous Automatons, capable of such astonishing Effects; so it is easy to think, that the Soul is a spiritual Automaton, still more wonderful, and that by a divine *Præformation* it produces these beautiful Ideas, in which our Will has no share, and to which our Skill cannot reach." Thus it appears, that the Power of acting, so much talked of by Leibniz and his Followers, resolves at last into a mere *spiritual Mechanism*, if I may use that Expression, the Soul being really necessitated to have successively the Chain of Ideas allotted to it, without being able to alter them; just as a Clock is necessitated to shew and to strike successively all the Hours of the Day; since, according to Leibniz, the Will has no share in the Ideas we have^b. Notwithstanding all this, our Author endeavours to shew that the Soul is really free. "Five things, says he, are requisite to make the Soul free; 1. It must have the Power of acting. 2. It must not be under any *metaphysical Necessity*, which takes place, where the contrary of what is true is absolutely impossible, (as, that the Whole should be less than a Part). 3. It must not be under a *natural or physical Necessity*, which happens where natural Causes have their course; so Fire is under a physical Necessity to burn, tho' that Effect may be suspended by the Deity's interposing miraculously. 4. We must not suppose the Soul is under a *moral Necessity*, as to be act inclined, but forced to do some things, by certain Motives; so that, tho' it sees what is best, it takes the worst." Here the Author says expressly, that with regard to Life everlasting, Men are destitute of Free-will, and

^b See Recueil de div. Pièces de Mrs. Leibniz & Clarke: Tom. I. Append. pag. 213.

and cannot but sin by a moral Necessity¹. "But, says he, we must by no means suppose, that Men are under such a Necessity as to civil and natural Affairs. Finally to be free, Man must be conscious of his own Actions, and be able to judge of them." It seems then that, according to our Author, Man is free, when he has the Power of acting, when he is under no manner of Necessity, and when he is conscious of his own Actions, and able to judge of them. But this is not Mr. Leibniz's Notion, who asserted, that nothing happens without a sufficient Reason, why it happens, and why it happens thus and not otherwise²: he says in another place³, that a mere Will, without any Motive to determine it, is nothing but a Fiction, not only contrary to the Perfections of God, but chimerical and contradictory, inconsistent with the Definition of Will, and sufficiently confuted in the *Theodicee*⁴. So that according to that celebrated Author, Man is always determinated by the Motives present to his Mind, and by the Chain of Circumstances, in which he is placed. Nay, it seems our Author after all admits this also; for he says, that we always act for a certain End, and that we often perform Actions, which we would not have done, if but one Idea more had come naturally into our Mind; but the Question will still recur, Is it in our power not to perform those Actions, as long as we have not that new Idea? And can we have that Idea,

if

¹ *In rebus ad comparandam vitam eternam pertinentibus, homo destituitur libero arbitrio, non potest non peccare necessitate morali.* p. 252.

² See Recueil, &c. Tom. I. p. 16, 205, 206.

³ Ibid. p. 49.

⁴ §. 302, 303. &c. &c. alibi passim. See in the Table the Words, Liberté, Nécessité, Volonté.

if we please? ! The Author, to be consistent with himself, must take the negative Side of these Questions ; and let any body judge, how such a Schème agrees with Liberty and Free-will.

We have said in the former part of this Abstract, that according to Mr. Leibniz's Notion of the Soul, there is no occasion for Bodies at all. The Soul, says he, is a sort of a *spiritual Automaton*, which has at once all the Perceptions it is to have for ever; these Perceptions unfold and display themselves successively, and represent or exhibit to the Soul, what passes in the Body, and the Body is a *mechanical Automaton*, in which all the Motions answer exactly to the Ideas of the Soul : but both the Soul and Body act independently from one another ; the Soul would have all the Ideas it has, tho' it was not united to the Body ; and this would perform all its Motions, though there should be no Soul to animate it^{*} ; so that it is by Consciousness only, that we know we have a Soul, but we can never be certain that we have a Body, or that there is any thing like Bodies in the World^o.

[We shall give a farther Account of this Book in our next Journal.]

ARTICLE X. The present State of LEARNING.

PETERSBURG.

HEIR Imperial Majesty intends to send by Land two Members of our Academy, with some other learned Persons, and a sufficient Guard, in order to make a full Discovery of

* See Recueil, in the Appendix. No. 5. p. 207, 8, 9.

o See Bayle's Dict. Art. Rorarius. Rem. L. num. 1, 2, &c.

of the Coasts and Course of the Tartarian Sea: which may prove very beneficial to our Trade and Navigation.

DR. John Frederick Schreiber, who was lately here, has been chosen Honorary Professor of the Imperial Society; on which occasion he made a Discourse concerning Matter and Motion. He is now Physician to the Regency of Riga; and will soon publish the Continuation of his *Elementa Medicinæ Physico-Mathematica*, and an historical Elogy of the late Mr. Ruysh.

U. P. S. A. L.

OUR Royal Society of Sciences and Belles Lettres is composing a Swedish, High-Dutch and Latin Dictionary.

MR. Christian Peter Löwa, a converted Jew, has published an Account of the Ceremonies of the modern Jews, entitled, *Speculum Religionis Judaicæ, &c.*

W A R S A W.

COUNT Zaluski, the Crown's Referendary, with some other Gentlemen, design to print by Subscription a Collection of all the Laws of the Kingdom of Poland, in three Volumes in Folio.

D A N T Z I G.

MR. Klein Secretary to this City, and Member of the Royal Society of London, has put out, *Descriptiones tuborum marinorum, in quorum censum relati Lapides Cancri, & bis similes, Belemnitæ, eorumque alveoli; secundum dispositionem Musei Kleiniani. Addita est Dissertatione Epistolaris de Pilis Marinis.* In 4to.

DR. Kulmus has lately published two curious Dissertations; one de tendine Achillis disrupto, &

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VOL. IV.

HISTORIA LITERARIA N°. XX.

*Arteriis in Osseam Substantiam degeneratis; and
t'other de literis in ligno fagi repertis.*

LEIPSIG.

THEY have reprinted here the History of Frederick William Elector of Brandenburg, by Puffendorf: *De rebus gestis Wilhelmi Magni, Electoris Brandenburgici, Commentariorum Libri xxx.* In folio.

P. A. R. I. S.

F. Martenne and F. Durand, Benedictins of the Congregation of St. Maur, who some Years ago put out, *Thesaurus novus Anecdotorum, &c.* in five Volumes in folio, have published the three last Volumes of their new Collection in nine Volumes in folio, entitled, *Veterum Scriptorum & Monumentorum Historicarum, Dogmaticorum, Moralium, amplissima Collectio.*

Voyage de Constantinople pour le Recupérateur des Captifs. Par le R. P. Jéhannet, Docteur en Théologie de la Faculté de Paris, Ministre & Supérieur de la Maison de Beauvoir sur Mer, de l'Ordre de la Sainte Trinité. In 12mo.

Histoire de la dernière Peste de Marseille, Aix, Arles, & Toulon, avec plusieurs Avantures arrivées pendant la Contagion. Divisée en deux parties. Par M. Martin. In 12mo.

Histoire générale des Auteurs Sacrés & Ecclesiastiques, qui contient leur Vie, le Catalogue, la Critique, le Jugement, la Chronologie, l'Analyse, & le Denombrement des différentes Editions de leurs Ouvrages; ce qu'ils renferment de plus intéressant sur le Dogme, sur la Morale, & sur la Discipline de l'Eglise; l'Histoire des Conciles tant généraux que particuliers, & les Actes choisis des Martyrs. Par le R. P. Dom Remi Ceillier, Benedictin de la Congregation de S. Vanne & de S. Hydulphe, Coadjuteur de Flavigny. T. m. III. In 4to.

FATHER Regnault has published a new Edition of his *Entretiens Physiques*.

Apologie des Bêtes, ou leur connoissance & raisonnement prouvés contre le Système des Philosophes Cartesiens, qui prétendent que les Brutes ne sont que des Machines automates. Ouvrage en Vers. Par M. Morfouace de Beaumont. In 8vo.

Elémens de Géometrie, avec un Abrégé d'Arithmetique & d'Algèbre. Par M. Rivard. In 4to.

Les Avantures de Monsieur Robert Chevalier, dit de Beauchêne, Capitaine des Flibustiers dans la Nouvelle France. Redigées par M. le Sage. In 12mo. 2 Vols.

Saillies d'Esprit, ou choix curieux de traits utiles & agréables pour la Conversation, &c. par M. Gayot de Pitaval. Nouvelle Edition, augmentée, revue, & corrigée. 2 Vols. 12mo.

Le Brigandage de la Médecine dans la manière de traiter les petites Véroles & les plus grandes Maladies, par l'emétique, la saignée du pied, & le Kermes mineral. Avec un Traité de la meilleure manière de guérir les petites Véroles par des Remedes & des Observations tirées de l'usage. In 12mo.

Le Repos de Cyrus, ou l'Histoire de sa Vie depuis sa seizième jusqu'à sa quarantième année. In 8vo.
The Author seeing that neither Xenophon, nor the other Greek Authors, who have given us an Account of Cyrus, do mention what he did from the 16th to the 40th Year of his Age, has ingeniously filled up that Chasm, which he calls the *Rest of Cyrus*.

VILLE DE AVIGNON.

The Jesuits of Tournon have printed here a Catalogue of their Medals : *Nummi veteres Collegii Tourninensis Societatis Jesu. In 12mo. pagg. 212.* They intend to sell these Medals to different persons. Oz. charge

charge the Debts, they have contracted for the rebuilding this College, which was burnt some Years ago, and to purchase a new Library; theirs, which was well furnish'd with Manuscripts, being burnt at the same time.

TOURS.

Conduite de la Providence dans l'Etablissement de la Congregation de Notre-Dame, qui a pour son Instituteur le Bienheureux Pere Pierre Fourier, dit vulgairement de Mataincourt, Supérieur Général & Reformateur des Chanoines Reguliers de la Congregation de Notre Sauveur. Présentée à Nosseigneurs les Illusterrissimes & Reverendissimes Evêques, comme premiers Supérieurs de cette Congregation. In 8vo. 2 Vols. This Peter Fourier was born at Mirecourt in Lorraine, on the 30th of November 1565, and died at Gray in Franche-Comté, the 9th of December 1640. He has been canonized by Pope Benedictus XIII. on the 10th of January 1730.

STRAUBURG.

Panegyricus Ludovico XV. Galliarum Regi in solemini Natalis Regii celebrationone anno MDCXXXI. Argentorati jussu publico dictus à Johanne Daniela Schæpfino. In 4to.

L E I D E N.

Aritmetica Universalis, sive de Compositione & Resolutione Arithmetica Liber. Autore Is. Newton, Eq. Aur. In 4to. We are indebted to Mr. 's Gravesande for this new Edition. The first was published at Cambridge in 1707, by Mr. Whiston, and the second by the Author himself at London in 1722. Mr. 's Gravesande has followed the last, which is infinitely preferable to the former; and as Mr. Whiston subjoined to his Edition as a Supplement, Dr. Halley's Methodus

Methodus inveniendi Radices. Aequationum sine prævia reductione, printed in the Philosophical Transactions; Mr. 's Gravesande has also added this and some other Pieces relating to the same Subject, taken out of the Philosophical Transactions, viz. 1. J. COLSON *Aequationum Cubicarum & Biquadraticarum, Geometrica & Mechanica Resolutio universalis.* 2. ABR. DE MOIVRE *Aequationum quarundam potestatis tertie, quinque, septimae, &c. Resolutio Analytica.* 3. ED. HALLEY *Constructio Aequationum tertiae & quartæ potestatis ope circuli & datæ Parabole.* 4. EJUSDEM *Tractatus de numero & limitibus Radicum in Aequationibus solidis & biquadraticis.* 5. COLIN MAC LAURIN *Epistola de Aequationibus, in quibus dantur Radices impossibilis.* 6. EJUSDEM *secunda Epistola de Radicibus Aequationum, cuius demonstratio, aliarum quarundam Regularum Algebra.* 7. GEO. CAMPBELL *Methodus determinandi numerum Radicum impossibilium in Aequationibus affectis.* The three last Pieces, being written originally in English, have been translated into Latin by the Reverend Mr. Bernard, Minister of a French Church at London. Quæ Anglico sermone conscripta erant, says Mr. 's Gravesande, Latine reddidit vir Rev. Joh. Petr. Bernard, Viri Cellerimi Jacobi Bernardi, in hac nostra Academia Batava Professoris Philosophiae & Matbes. dignissimi & Collegæ nostri dum viveret conjunctissimi, filius.

A M S T E R D A M.

THEY have just published here *Lettres d'Henry IV. Roi de France, & de Messieurs de Villeroy & de Puysieux, à Mr. Antoine le Févre de la Boderie, Ambassadeur de France en Angleterre, depuis 1606 jusqu'en 1610.* In 8vo. 2 Vols. These Letters contain several curious Particulars relating to those

those Times, and give but an indifferent Character of King James I.

THE *Dictionnaire Économique* has been reprinted here, with several Corrections and Additions of Dr. Marret, one of our Physicians, in 2 Vols. folio.

HA G U E.

Examen du Pyrrhonisme Ancien & Moderne, par Monsieur de Crousaz de l' Academie Royale des Sciences, Gouverneur de son Altesse serenissime le Prince Frederic de Hesse-Cassel, & Conseiller d'Ambassade de sa Majesté le Roy de Suede, & Landgrave de Hesse-Cassel. In folio, pagg. 776.

MESSIERS Goffe and Neaulme have printed the Reverend Mr. le Moyne's French Translation of the Bishop of London's three Pastoral Letters, &c. and also his Translation of that excellent Tract, entitled, *A Trial of the Witnesses of the Resurrection of Jesus*; with a Preface, giving an Account of Mr. Woolston, and the Writings published against him.



HISTORIA
LITTERARIA:
OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS
Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.* — — — — — Lucret.

NUMBER XXI.

Being the Third of Vol. IV.

LONDON:
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(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XI.

A second Abstract of the Uses of the Leibnitian and Wolfian Philosophy in Divinity. (The first is in N°. 20. Art. 9.)

P.

WE were obliged to break off our former Abstract, that there might be room for the Literary News. We have given an Account of part of the fourth Chapter, intitled *de Homine*, of Man; and we have laid before the Reader, what the Author offers about the Immateriality, Nature, and Free-will of the Soul; he undertakes next to prove the Soul's Immortality. Three things, says he, are requisite to make the Soul immortal. First, it must continue to be by its own Nature for ever after Death. 2dly, It must have distinct Ideas, with the power of reflecting upon them. 3dly, There must be such a Connexion between the State of the Soul after Death, and that in which it was before, that Man may apprehend he is the same he was in this Life. This being premised, the Author goes on to prove these three Positions: he owns however beforehand, that every Argument he is to alledge, consider'd singly, may be eluded; but he says, that joined together, they have a great strength.

As to the first Position, he says, that the Soul being a simple Substance, without Parts, it is not liable to Destruction. To prove the second Position, the Author makes use of this Argument. -- When no Reason can be imagined why a thing should be, that thing shall not be; now there can be no Reason why the Soul should not be conscious of its Being, that is, have Ideas and reflect upon them, after Death: Therefore it must have them. For as the Soul cannot be affected by the Body, there can be no Reason, why the Soul after Death should lose its power of acting, and especially its Consciousness. The third Position is prov'd thus; the Condition of the Soul in any given Moment depends upon the Condition it was in the Moment before: but in the Moment preceding Death immediately, the Soul was in a State of Consciousness, why then should that Consciousness vanish all of a sudden? The Rules of *Reminiscency* require, that when an Idea, that has something analogous to some other Ideas, which we have had before, is present to the Mind, the whole State, in which we were before, be called again to our Memory: Now as the Soul, separated from the Body, must have several Ideas connected with those it had when united to the Body, it cannot but apprehend that it is still the same individual Being.

BUT here the Author himself starts an Objection, which indeed seems very strong: What must we think, says he, of the Souls of Brutes? Shall we also allow them Immortality? If no Reason can be given why the Soul of Man should cease to think after Death, there is no Reason neither why the Souls of Brutes should cease to have Sensations: Nay, the Arguments alledged

in favour of the Immortality of human Souls, hold good also for the Immortality of the Souls of Brutes. It must not be said, that theirs is material; for if Matter can be so far exalted as to feel, and to be conscious of its Being in Brutes, why could it not be made capable of reflecting, and of having abstract Ideas? Shall we say, that the Soul of Brutes differs from that of Men only in the Degree of Knowledge, Men being able to know more than Brutes? But this is not an essential Difference, for the same Arguments, which prove that the higher Degree of Knowledge remains in Man after Death, will prove also that the lower Degree remains in Brutes. It will be said, may be, that they are quite different Substances; this cannot be proved, but by the immense Difference we observe between the Faculties of the Souls of Men, and those of Brutes; but from this Argument it will follow also, that the Soul of a new-born Infant is not of the same nature with that of a full-grown Man, because Infants have hardly the Sensations, which Brutes seem to have.

The Author's Answer is this: " We grant, says he, that Brutes are not mere Machines like Clock-work : We grant, that their Souls are immaterial, and that they don't perish by Death; but it does not follow from thence, that they are immortal; for to be immortal, it is not enough barely to exist after Death; this is but the first Requisite of the three we have mention'd: If it be said, that no Reason can be assign'd, why the Thread of Sensations, which the Souls of Brutes had before Death, should be broke off; that in them, as well as in Men, their present Condition is linked with that in which they were,

“ before ; and that if this proves the Immor-
 “ tality of human Souls, it must hold good
 “ also with regard to the Souls of Brutes : We
 “ answer, this is not enough to make them
 “ immortal, they want still the third Requisite,
 “ viz. the Consciousness that they are the same
 “ individual Being they were before. Suppose
 “ then that the Souls of Brutes have some Sen-
 “ sations after Death : it does not follow from
 “ thence that they also *understand*, but the Fa-
 “ culty of Understanding or Reasoning is
 “ another Requisite of Immortality. Besides,
 “ it is impossible, that the Souls of Brutes should
 “ have any Consciousness of their former Being;
 “ because the Sensations they have, after they left
 “ the Body, are quite different from those they
 “ had before.” But how does this agree with
 the Notion our Author has of the Soul ? For
 according to him the Ideas and Sensations of
 the Soul, in Brutes as well as in Men, do not
 depend upon, and are not occasioned by the
 Body, but are in the Soul from the Moment of its
 Creation, and are only unfolded and display’d in
 time : What can then be the Reason why the
 Souls of Brutes should, after the Destruction of
 the Body, have Sensations different from those
 they had before ? And why should they not be
 conscious of their former Being, since, according
 to our Author, the condition they are in at the
 Moment of Death depends upon, and is linked
 with the condition they were in the moment
 before ? And let the Reader take notice, that
 this is the very same Argument, by which the
 Author has prov’d the Consciousness of the Soul
 of Man after Death, which is his third Requi-
 site of Immortality ; it seems then, that Brutes
 should be immortal as well as Men ; However,

our Author will not grant it, and he endeavours next to shew, there is an essential Difference between the Souls of Men and those of Brutes. It might be objected, says he, that tho' the Souls of Brutes have only Sensations, it does not follow from thence, that they differ essentially from human Souls; for Infants have at first only Sensations, and their Soul nevertheless is not different from that of a full-grown Man. This Difficulty, says our Author, is very pressing against those Philosophers, who maintain there is a reciprocal *Influence* between the Soul and the Body. According to their opinion, the Soul is capable to receive all manner of Ideas and Sensations; so that if the Soul of a Brute does not come to a greater degree of Knowledge, it is owing to the Defect of the Body which that Soul is united with; whereas the Soul of an Infant has a Body capable of furnishing it with more sublime Ideas. But according to Leibniz and his Followers, every individual Soul is provided from the Beginning of its Being, with the Stock (if I may so call it) of all the Ideas and Sensation it is to have for ever. So that the Soul of an Infant differs intirely from that of a Brute; the former enjoying in the most tender Age the obscure Perceptions of all the sublime Ideas, which are to be display'd in tract of time: whereas the latter has nothing like it, but only the dark Perceptions of all the Sensations, which it is to have in the following part of its Life; So that it is impossible, that the Soul of a Brute should ever come to the Degree of Knowledge, to which the Soul of an Infant may arrive. And here I will say by the way, that this Notion of Mr. Leibniz, that the Soul is a spiritual *Automaton*, endowed at first

with all the Perceptions it is to have for ever, which Perceptions are displayed successively in time, and answer exactly to the Motions of a Mechanical *Automaton*, which is the organized Body, is what that famous Philosopher calls the *pre-established Harmony*, *Harmonia præstabilita*; because there is a perfect Harmony and Agreement between the Ideas and Sensations of the Soul, and the Motions of the Body, which Agreement, according to him, was fixed and determined by God, even before the Creation of the World,

THE Author offers another Argument to prove the Immortality of the Soul; but we will say nothing of it at present, because we shall have another Opportunity of laying that Argument before the Reader, when we come to the Chapter where the Author treats of the *Eternity of Hell-Torments*.

In the Vth Chapter, the Author treats of *Original Sin*; and here he is as *Orthodox* as can be desired; but for that Reason we need not give a large account of this Chapter: however, we must take notice of what our Author offers to explain, how the Sin of our first Parents could be transmitted to their whole Posterity. He thinks, with *Leibniz* ^p, that the Souls of all Men have been created at once, and from the Moment of their Creation united to an organized Body, and were all in the Loins of *Adam*; by this Supposition, says he, it is an easy thing to understand how Men not yet born could be personated by one *moral Head*: Very well, but this does not explain yet how the Bodies and Souls of all Men could be defiled by the Sin of *Adam*; this is what we would be glad to

see

^p *Theodicée*, § 90, 91.

see explained, but our Author has not thought fit to do it.

He enquires next, whether the virtuous Actions of Heathens were any thing else but *shining Sins*⁴. To solve this Question he observes, that Sins are nothing else but the Absence of Perfection; and that the Rule of Perfection (with regard to mortal Actions) is the Law, either natural or revealed. Some Heathens have lived in such a manner, that their Actions were agreeable to the Law of Nature; now moral Goodness consists in that Agreement, therefore in this Respect, at least, the Actions of the Heathens were really good: but being not perform'd according to the revealed Law, nor by the Impulse of the Holy Ghost, they were defective upon that account. But how could they be otherwise, since the Heathens had no Revelation; and since it was not in their power to be assisted by the Holy Ghost, of which they had not the least Notion: And indeed our Author owns, that the Virtues of the Heathens were really good Actions, tho' he says they were *tainted with Defects*⁵.

THE Sixth Chapter treats of God's Providence, and his Permission of Evil. It must be own'd this Subject is one of the most intricate, and the most difficult to explain in such a manner, as not to make it liable to unanswerable Objections; which appears by the many Schemes, which have been held by the Philosophers and Divines of all Ages. Our Author in this Chapter quotes several Passages from the Fathers, to shew how far they agree with M. Leibniz's System; and he pretends to make

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⁴ *Splendida Peccata.*

⁵ *Virtutes Gentium non sunt mera Peccata, sed Actiones bona, Defectibus tamen contaminatae.*

it appear, that where they differ from him, they either speak Nonsense, or charge God with being the Author of Sin. He afterwards explains more distinctly the Opinion of *Leibniz*; which is, that God being infinitely perfect, could not but create the best World possible, which happened to be interwoven with Sin and Misery. Here the Author repeats what he has said in Chapter the Third, where he speaks of the Creation of the World: as we have given a large account of that Chapter^f, in our last Journal, we refer our Readers to it. We must observe however, that our Author supposes Sin could not be avoided in this present World but by a constant Intercourse of Miracles; and he says, it is blasphemous to suppose, that it became God Almighty to prevent Sin with his infinite Power. How this Assertion will silence Mr. *Bayle's* Followers, I own, I cannot apprehend; for they say, that the Notion we have of God's Wisdom and Goodness is inconsistent with his permitting Men to sin, especially if they are to be punished for it with eternal Misery; and that Free-will is a poisonous Gift, if attended with such fatal Consequences: besides, we don't see, say they, that to prevent Sin, Men must be bereft of Free-will, or God interpose miraculously; since the glorified Saints and Angels never sin, tho' they be free, and God does not perform any Miracles to prevent their Sinning. Therefore to assert, with *Leibniz*, that God could not but chuse the best World, which happen'd to be defiled with Sin, is not to solve the Difficulty, but meerly to beg the Question: Our Author seems nevertheless mightily pleas'd with this Solution, and challenges his Adversaries to find out a better Scheme to answer all *Bayle's* Objections.

IN the Seventh Chapter the Author endeavours to apply the *Leibnitian* Philosophy to the *Omnipresence* of Christ. Being a *Lutheran*, he believes that the Body of our Saviour is present every where. To explain this Mystery, says he very piously, we must begin with fervent Prayers, that our Understanding darken'd by Nature, may be enlighten'd with heavenly Rays from God. He afterwards enters upon his Subject, and to make it appear that it is not impossible that the same Body be present every where, he explains what it is to exist, and to be present : and by the way he endeavours to confute, what our famous *Newton* has proved about the mutual Attraction of Bodies at a distance. He next enumerates the different ways in which several things can be present to one another : He afterwards considers the Body, enquires into its Unity, and asserts that the Body of Christ can be *omnipresent*, which Assertion is illustrated and supported with several Arguments ; finally, he explains what he calls the *Sacramental Presence* of Christ. Tho' this Chapter be very long, we cannot give a larger account of it, because we freely own it, we don't understand our Author's Meaning, and we are of opinion our Readers would not be much pleased with his subtle and metaphysical Notions.

The Subject of the Eighth Chapter is the Satisfaction of Christ, which being connected with, and depending upon the Justice of God, the Author explains what is Justice, which he defines thus, " Justice is Goodness managed with Wisdom." *Justitia definitur per Bonitatem, quæ administratur Sapientiâ.* Here he starts an Objection ;

jection; how can Punishments, says he, be the effect of Goodness? Does Evil proceed from Benevolence? That the Reader may be able to judge of our Author's Answer, we'll set down his own Words, which we'll endeavour to translate faithfully. *Sapientia*, says he, *"benignitatis superpondium aufert, ut bonum capacitati respondeat subjecti, ne dissensus oriatur inter collatum bonum, & illum, cui bonum debebat conferri. Quin pena damni in sufflaminato per Sapientiam benignitatis ulterioris exercitio ponatur, dubium est nullum. De pena sensus videtur quæstio difficilior."*

— *Ex recentiorum mente dolor omnis, in quo pena sensus vertitur, vel in corpore spectatur, vel in animo. Illinc est divisio continui, binc repræsentatio illius imperfectionis. Itaque pena nibil est quam perfectionis absentia, seu fructus suspensæ, sapientiâ suadente, benignitatis.* That is, “Wisdom takes away the Overplus of Goodness, that the Benefit conferred may be proportioned to the Subject on whom it is conferred, and that there be no Disagreement between the Benefit bestowed, and the Person upon whom it was to be bestowed. The Pain of Want, (that is, the Privation of Happiness) consists, no doubt, in this, that the further Exercise of Goodness is suspended by Wisdom. But the Question is not so easily solved with regard to sensible Punishments. According to the Opinion of the Moderns¹, all the Pain, in which the sensible Punishment consists, may be consider'd either in the Body or in the Soul: In the Body there is a Solution of Continuity, and in the Soul the Representation (or Idea) of that Imperfection: So that, Punishment is nothing else but the Ab- fence

¹ The Author means by them, Leibniz and his Followers.

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" sense of Perfection, or the Fruit (or Effect) of Goodness suspended by the Advice of Wisdom." Whether this be a satisfactory Answer, let the Reader judge; it seems our Author himself was not very well pleased with that way of Reasoning, for in another Paragraph he talks a more intelligible Language. " I wonder, says he, how God can be said to be Love, since he is used to deliver up the Reprobate to exquisite Torments and eternal Misery. Is then God Wrath as well as Love? Or can such horrid Cruelty (for these are the blasphemous Words of rebellious Men) be the Effect of Benevolence?" The Answer is, that God, when he punishes, does not out of hatred torment his Creature, but only stops the Course of his Goodness. Does the Sun cease to be a pleasing Light, when foolish Men shun his delightful Rays, and hide themselves in frozen Caves, where they are starved with Cold? Thus it is with regard to the Punishments God inflicts upon the Impious; they that do not continue in his Goodness are cut off^u, not for any Defect in the Goodness of God, but by their own Fault and Negligence, which obliges God to suspend the Effect of his Benevolence towards them: and the Idea, or Sense of this Suspension is the Cause of the incredible Pains they suffer.

The Author shews next, that the Justice of God is not arbitrary, but acts always according to the Nature, Circumstances, &c. of things: Otherwise we must say, that God can torment with eternal Pains the most innocent Creature; which is the most dangerous and horrid Opinion, that can be devised.

He

He afterwards explains the Doctrine of the Satisfaction of Christ, which he does in such an abstruse and metaphysical manner, that we don't know how to get hold of his subtle Notions: As much as we can understand him, his Meaning is, that the Transgression of the Law overthrows the Harmony of things, and occasions a Disorder in the World; and that God being infinitely wise, he cannot but chuse to restore the disturbed Harmony; the end of the Punishments is, by Expiation, to compensate, or make amends for, the Disorder brought in by the Sins of Men: Therefore a Satisfaction, which consists in expiating Sin is highly necessary*. I doubt very much, whether the Reader will be able to guess at the Meaning of our Author; and that we may not be thought to have misrepresented him, we have put his own Words in the Margin. We don't think it proper to give an account of the remaining Part of this Chapter, for fear of tiring the Reader with an unintelligible Jargon: but we'll take this opportunity to offer to the Consideration of thinking Men, our own Thoughts upon the Wisdom, Goodness and Justice of God. His Wisdom consists in this, that *he always chuses an end the most agreeable to his Perfections, and employs the most proper Means to compass that End.* His Goodness is *the constant Will be bas*

to

* *Summum dissensum in rebus parit, convenientiaque possimum obstat violatio legis, qua ad evertendam rerum harmoniam cum maximo nata est. Fieri ergo nequit, quin Deus in restituendum hunc dissensum, eâ quâ florat sapientia, incumbat totus. Compensatio dissensi lege violata introducta expiatorius est, & internus paenarum finis, ergo Deus non potest non peccata curare expianda. Ergo Satisfactio, qua peccatis expiandis continetur, summo necessaria est opere.*
Cap. VIII. §. 10. in fine.

to promote (as much as it is possible) the Happiness of all intelligent Beings. His end then, with regard to all intelligent Beings, and especially to Men, is their Happiness, which cannot be obtained but by the Practice of Virtue; this may be consider'd as a Means, tho' in some respect even the Practice of Virtue is real Happiness. But Men, ignorant of what is most conducive to their Well-being, follow their own Passions, and transgress the Law of God; thus they not only debar themselves from Happiness, but also often promote the Misery of others. God who is infinitely good to deter Men from doing evil, threatens to punish them: and if, notwithstanding his Threatning, they commit sin, he punishes them actually in this, or in the next World, either to correct them, or to deter others from following the same evil Course; so that the very Punishments he inflicts are the Effects of his Goodness: we may therefore say, *The Justice of God is that Attribute of his, which induces him to obviate Evil, or to restore Happiness, when it is impaired, which he does by Punishments, either threatened or inflicted.* I confess I don't know any other end, for which a Being infinitely Good should punish his Creatures: It was also the Opinion of Plato; a Wise Being, says he, *y does not punish for the sake of a Crime that is committed, (for what is done, cannot be undone)*
but

^y In Protagora. "Οὐδὲ μετὰ λόγυς ἐπιχειρῶν πολάζειν, οὐ τὸ παρεληλυθότος ἔνεκα ἀδίκηματος πιμαχεῖται, (εἰ γὰρ ἄν τὸ πραγμήτην ἀγένητον θεῖν) αὐλλὰ τὸ μέλλοντος χάσιν, ἵνα μὴ αδθίσ αδίκησῃ, μήτε αὐτὸς ὁ τος, μήτε ἄλλος ὁ τοιότον ἴδων πολαζέντα. Qui autem cum ratione conatur punire; non prateriti criminis causa pœnam infligit, (neque enim quod factum est infectum reddere potest;) sed futuri causa, ne iterum ipse peccet, neque alius, qui illum punitum viderit.

but with a View to the time to come; that the Person, who did evil, might not do it again, and that others be deterred from it by seeing him punished. Hence it follows that Punishments, when inflicted by a benevolent Being, can have but one of these two Ends; either to correct the Sinner, or to make an Example of him. This does not, I own, every way agree with what Divines generally teach about the Satisfaction of Christ; but in my humble Opinion one may differ from them without being a downright Heretick, and it would be an easy matter to reconcile what I have here said, with the Holy Scripture, if it had not already been done by those eminent Divines the late Dr. Clarke^a and Mr. Foster^b.

To return to our Author, in the ninth Chapter he treats of Predestination; his Opinion upon that Subject in short is this. God had eternally the Ideas of all the Worlds possible; and being infinitely wise, he could not but chuse to create the best; this present World, though tainted with Sin and Misery, was nevertheless the most proper to answer all the Ends God intended. He foresaw that *Judas*, for instance, should betray his Saviour, which Sin deserving eternal Punishment, God reprobated *Judas* for his Sin. He knew also, that *Peter*, though having denied his Master, should repent, and have a constant and lively Faith; for that Reason he elected *Peter*, and decreed to give him eternal Life. Thus, according to our Author, the Decrees of God, relating either to Election or Reprobation are founded upon some Reasons, viz. the Precision of the Faith or Incredulity,

Virtue

^a Exposition of the Church-Catechism, p. 301, 302.

^b The Usefulness, Truth, and Excellency of the Christian Religion, by James Foster, Chap. V.

Virtue or Vices of Men. Tho' what our Author says in this Chapter be worth reading, we shall not give a larger Abstract of it, because in the greatest part of the second Volume of this Work the Author explains more accurately his Thoughts of Predestination, and we shall have an Opportunity of laying them before the Reader, in a third Abstract we intend to give of this Book.

THE Subject of the tenth Chapter is Justification. The Author begins with enquiring, whether good Works merit any thing from God? To solve this Question, he observes that no Action is meritorious, but when it is done in favour of another, who could not strictly require it. Now God being our Sovereign Lord and supreme Law-giver, he has a Right to demand Obedience from all his Creatures, so that no Act of Obedience can be meritorious with regard to him. The same may be made appear another way; all the Laws of a benevolent Being are enacted for the Good of those that are obliged to observe them; so that when Men practise Virtue, they cannot be said to merit any thing from God, since they confer no Favour upon him, but only promote their own Happiness. The Author comes next to the Righteousness of Christ, by which Men are accounted righteous, which is properly what Divines call *Justification*; what is here offered, being very common, there is no occasion to transcribe it.

The eleventh Chapter is intitled *of the Law of God*; here the Author having shew'd that the Dictates of right Reason are properly speaking a Divine Law, inquires whether there be *Objectiva Moralitas*, an objective Morality; that is, whether the Laws of God are grounded upon

"the Nature and Reasons of things, or not." Or in other Words, whether good and bad Actions are so only by the Will of God, or antecedent to his Command, and by their own Nature: He maintains, that if the Laws of God are not grounded upon the nature of things, he might have commanded Blasphemy and all manner of Vices; this Question having been put in a strong light by the Author of the Answer to the Remarks upon Dr. Clarke's Catechism, in several Pamphlets, we need not enlarge upon it at present. Our Author next shews, that the opposite Scheme is inconsistent with the Satisfaction of Christ: what he says upon this Subject may be an *Argumentum ad Hominem*, against the Author of the Remarks; if moral Good or Evil depend only upon the Will and Pleasure of God, he may as well pardon Sin without punishing either the Sinner or his Pledge; since in the nature of things, there is no Reason, not only why Sin should be punished, but also why an Action should be a Sin rather than a Virtue: it seems therefore, there is no occasion for the Satisfaction of Christ, if that Scheme of Morality be admitted. After this, our Author says, that if the Law of God depends only upon his Will, we cannot but hate such a Law, and we'll observe it only for fear of being punished, which is a servile Obedience; whereas if we are persuaded, that God requires nothing of us, but what is founded on the nature of things, and conducive to our Happiness, we shall love our Duty, and obey chearfully the Commands of our Law-giver, which is a filial Obedience. Several Objections have been made against the Scheme our Author maintains; he solves them in the following part of this Chapter: The most

most material Objections are these: If Morality be founded upon the Nature of things, there will be an Obligation without a Law; and God will be *obliged* as well as Men. These Objections having been made against Dr. Sykes^a, and our Author's Answers being much the same with those of that eminent Divine, we think it enough to refer the Reader to the Pamphlets quoted in the Margin^b. It may be objected also, that if the Law of God must be founded upon the Nature of things, there can be no positive Laws, these depending only upon the Will of God. To this our Author answers, That indeed there cannot be a positive Law universal and obligatory for all Men; but there can be a positive Law obligatory for certain Persons or Nations, because it is founded upon the particular Circumstances these Persons or Nations are in. This the Author shews by several Instances of positive Commands given to *Adam* in Paradise, to the Patriarchs, and to the *Jews*: but how this is consistent with the two positive Commands of the Christian Religion, I cannot see; however, I don't doubt, but our ingenious and learned Author could easily find out some way or another to reconcile those Commands with his Assertion, that no positive Law can be universal.

In the twelfth Chapter, he treats of the Ceremonial Law. *A Ceremony, says he, is a Sign or Token which calls something to our Memory.*

^a See the Nature, Oblig. &c. of Sacram. p. 16. &c. and Suppl. to that Treatise, p. 6. &c.

^b Defence of the Answer to the Remarks, and the True Foundation of Natural and Revealed Religion asserted.

All Ceremonies must not then be condemned for they may be very useful, if they make us think of some thing essential and necessary ; but they must not be allowed, if they are insignificant, or if they signify something that is superstitious : of this sort, according to our Author, were the Ceremonies of *Egypt* ; therefore, says he, I cannot think, that God would have prescrib'd them to the Jews, tho' it be the Opinion of some learned Men, that all the *Mosaick* Rites were originally derived from the *Egyptians*. In the remaining part of this Chapter, the Author shews what is the use of Ceremonies in Religion : he says, that in them does not consist the Worship of God ; they are useful only so far as they call to our Mind the Ideas we must have of him, and the Duties we are to perform. Finally, as Ceremonies are not by themselves acceptable to God, but only with regard to the end for which they are established and observed, they may be altered, or entirely omitted, when the Circumstances of particular Churches require it. This is what common Sense teaches; and what I could wish, some of our over-zealous High-Church-Men would consider seriously.

The 13th Chapter treats of Conversion. Here two Extreams must be avoided ; first, it must not be supposed, that the converting Grace is absolutely irresistible ; secondly, we ought not to maintain, that Man contributes the least thing towards his Conversion : Conversion, says the Author, is entirely miraculous ; for whatever happens in the Soul, and is out of the reach of its Power, nor can be effected by any natural Cause, is properly a Miracle : or if this seems too strange, we may distinguish between the

Reign

Reign of Nature, and that of Grace; Regnum Naturæ & Gratiæ. Conversion will be a Miracle with regard to the first, because out of the ordinary course of Nature ; but not so with regard to the second, because it is according to the Laws established by God for that purpose : and whatever Conversion is not wrought according to those Laws, may be stil'd a Miracle in the Reign of Grace ; such was the Conversion of St. Paul. The Author afterwards shews in a few words, that the converting Grace can be resisted.

The fourteenth and last Chapter of this Volume is intitled, *De Vita & Morte*, of Life and Death. The Author having stated the common Distinction of Life and Death into *natural*, *spiritual* and *eternal*, makes a new Distinction of Life and Death, as they relate either to the Body, or to the Soul, or to the *Suppositum* or Person. The Life of the Body, says he, consists in the Circulation of the Blood, or in general, in such a condition; in which all the Parts perform their Functions. The Life of the Soul is nothing else, but the Power it has to think and to desire, *vis cogitandi & appetendi* which being essential to the very Being of the Soul, it cannot die as long as it exists. The Life of the *Suppositum* or Person consists in the Harmony or Correspondence there is between the Motions of the organized Body, and the Thoughts, or Ideas and Desires of the Soul : wherever there is such an Harmony, the whole Man is alive ; where it ceases, Man dies. After some other Distinctions, on which we think it needless to enlarge, the Author inquires whether Man's natural Functions and Appetites shall be exercised in the next World : that some will be disused, cannot be doubted, says he ; but

with regard to others, as for instance, the Love for one's Children, Friends and Relations, it may be disputed: The Author thinks that we'll remember them, but whether we shall know them or not, he does not determine. As to our Love towards them, it will be sanctify'd and improved in such a manner, that we shall love them only for the sake of God's Glory; but what will strike the Reader with Horror, the Author says, that the glorified Saints, far from lamenting the miserable Condition of their damned Friends and Relations, shall rather rejoice at their Torments; because the Glory of God is manifested by their Damnation: *Alterius Vitæ, Sancti gaudebunt potius de propinquis reprobis,* says he, *quam contristabuntur, — Gloriâ Dei per pœnam manifestatâ, de pœnis lætandi motiva sentient.* How this horrid and cruel Opinion is consistent, not only with the divine Mercy, but also with that *Charity* or Love, which, according to St. Paul^b, never faileth, but abideth for ever, I own I cannot comprehend: We shall have an opportunity in another Journal to explain our Thoughts upon that Subject. The Author next explains what he calls the Spiritual Life; which is, according to him, " a Restoration made by the Holy Ghost " of the Harmony between the Actions of the " Body, and those of the Soul, in the pursuit " of all Christian Virtues;" or else, " a " determining of the Power of acting of " the Body and Soul, to perform what is ac- " ceptable to God and to our Saviour." This is further illustrated by several Instances, of what the Author thinks fit to call the spiritual

tual Senses of seeing, hearing, feeling, &c. He afterwards shews, that to a spiritual Life it is requisite the Understanding and the Will should be reformed; but the Understanding before the Will, because if the Mind be not enlightened, Men very naturally fall into Superstition and Bigotry. The Light of the Understanding must therefore always guide our Affections, even those that have nothing of evil in them. Finally, the Author here treats in a few words of Life eternal, which he places with the generality of Divines in the beatifical Vision of God. And, says he, as there can be in Heaven no Motive or Encouragement to sin, the Blessed will, like the Angels, be perpetually confirmed in a constant Practice of all that is good. Our Author has not thought fit to explain what is Death natural, spiritual and eternal; but this, says he, being in every particular the reverse of Life, it may easily be understood, by what is here offered with regard to Life.

In our next Journal we'll give an Account of the second Volume of this Book.



ARTICLE XII.

Examen du Pyrrhonisme ancien & moderne, par M. De Croufaz, de l'Academie Royale des Sciences, Gouverneur de son Altesse sérénissime le Prince Frédéric de Hesse-Cassel, &c.

That is,

An Examination of Pyrrhonism ancient and modern; by M. De Croufaz. Hague 1733. Fol. pp. 776.

P.

A N Examination of Pyrrhonism, attended with a rational Confutation of it, is highly necessary in this unbelieving Age; in which Scepticism and Infidelity over-run the World like a Torrent, so that one would think, this is almost the time of which our Saviour speaks, where he says ^c, *When the Son of Man cometh, shall be find Faith on the earth?* No penal Laws can stop the course of Infidelity; they will only make Hypocrites of those, who, for fear of the Laws, dare not openly to attack Religion; but their Attempts to overthrow it will be the more dangerous, as they will be secret, and supported with this plausible Pretence, that they are restrained from venting their Reasons and Objections, only because they are known to be unanswerable.

IT is therefore not only fair, but also really conducive to the Honour of true Religion, that Free-Thinkers should be indulged the liberty of publishing their Doubts and Objections against Religion, either natural or reveal'd; but then the

^c Luke xviii. 8.

the Professors of Religion should endeavour to remove those Doubts and Objections in such a manner, as not only to shew they know how to defend Christianity, but by their fair dealing, and by their meek and compassionate Temper to persuade their Antagonists they truly believe their Religion is divine: For a Man betrays indeed the Cause he seems to defend, when instead of reasoning calmly, he rails against his Adversaries, labours to render them odious, and calls upon the civil Power to assist him; an impartial Reader is apt to think it is for want of solid Arguments, that an Author has recourse to such Topicks altogether foreign to the purpose. Mr. *De Crousaz* seems to be fully apprised of the Truths of what I have here offer'd; he treats his Subject with Candour, and tho' his main Design be to confute Mr. *Bayle*, yet he does it fairly; and if he shews some warmth, it is not against the Person, but against the dangerous Paradoxes and Opinions of his Author; and for the rest, he does justice to Mr. *Bayle's* Merit and great Parts.

MR. *De Crousaz* shews in his Preface how Scepticism and Infidelity were brought into the World. There was a time, says he, which lasted several Ages, when not only the ignorant People, but even those of a more elevated Mind, thought they were in the way to Heaven, because they lived in a Society, which boasted of being the only true Church, and because they implicitly submitted to all the Doctrines and Practices of that Church; they were never troubled at their infringing the moral Law, being of opinion, that their Zeal for the Church would attone for all manner of Crimes. This Error is still very general, and since Christianity

has been divided into several Sects, every one thinks, that his constant adhering to the Party, in which he was born, will sufficiently recommend him to Christ's Favour: They that love Ease and Quiet find their account in thus following the Stream of Custom, therefore they never dare to doubt of what is believed by the Generality of their Countrymen. But in the last Century, this Darkness, in which Mankind lived undisturbed, began to clear up; Men became curious to see the Light. This indeed was a great Benefit, but Men unhappily turn'd it against themselves; Riches, attended with Luxury and all manner of Vices, overflow'd the World, at the same time, that Men began to reason and think for themselves; their Passions increased daily in proportion to the means they had to gratify them; the Spirit of Faction and Party-Rage seized the Minds, as Sensuality and Luxury had master'd the Hearts: Hence the Stings and Remorses of Conscience, which tortur'd Men now inlighten'd, and no longer ignorant of their Duties. Thus they were put to this *Dilemma*, either to obey the Laws of God, or to disbelieve all Religion: the former seem'd too hard for their corrupt Hearts, so they chose the latter; and not being able to demonstrate, that Religion is a meer Imposture, they at last had their recourse to *Septicism*, or to a fatal *Necessity*; nay, some found means to admit both Schemes. Every thing, say they, happens by an unavoidable Fatality; all our Thoughts and Motions, our very Destiny and Being are subject to it; why then should we have any Remorse? Or why should we put any Constraint upon our Passions and Desires? Sure there can be no Guilt where there is no Liberty: or if this Scheme be

uncertain, the contrary however cannot be proved but by Arguments equally uncertain.

Thus, says our Author, were Men disposed, when Mr. Bayle published his Works; and if it is on this he rely'd for the Success of his Writings, it must be own'd, he knew perfectly well the Taste of the Publick. Or if we will not say, his Intention was to gratify that perverse Taste, it cannot be denied, at least, that the Success of his Books was in a great measure owing to those sad Circumstances of which we spoke, tho' he forgot or did not care to take notice of them.

In the remaining part of this Preface, Mr. De Croufaz gives us an Account of the Method he follows to confute Mr. Bayle's reasoning against Religion, and in favour of Scepticism; but what the Author has done, will better appear by the Account we intend to give of his Performance in this and two following Journals.

The whole Work is divided into three Parts, each of which contains several Sections. The first Part treats of Pyrrhonism in general: The second explains and confutes the Philosophy of *Sextus Empiricus*: And, in the third our Author examines what Mr. Bayle has said in support of Pyrrhonism.

The first Part contains three Sections. In the first, Mr. De Croufaz undertakes to give us a Notion of Pyrrhonism, and of the Pyrrbonians; but this, he finds, is not an easy thing: and that we may the better judge of his perplexity on this occasion, he supposes himself in Conference with an *Indian Philosopher*, to whom he is to explain upon what foot the Sciences are at present in *Europe*: He gives him a short Account of the various Opinions of Philosophers,

losophers, and of the Progresses that have been made in Philosophy since the time it flourished in Greece, to that of Father *Malebranche* and Mr. *Poiret*. These different Schemes of so many wise and learned Men, says the *Indian*, must extremely puzzle any one, who has a mind to find out Truth ; how much time must he not spend to know the various Opinions of Philosophers, to understand their Meaning, to distinguish Truth from Falshood ? And besides all this, what a ripe Judgment must he not have already to determine who is in the right among so many eminent Persons, of different Sentiments ? Few People, I suppose, dare venture to do it. There are indeed, answers the Author, a great many Persons, who rest satisfied with hearing and reading what is offered by every one, without going one Step further, because, as they pretend, they see a Probability on every side, but no where a Certainty ; nay, they think it is not in the power of Man to be sure of any Truth whatsoever. The *Indian* Philosopher is amazed at this : How is it possible, says he, that Men of Letters, that Philosophers should doubt, that two and two make four ? &c. This is what I shall never believe. Mr. *DeCrousaz* undertakes to shew the *Indian* how this is possible : I cannot read in Men's Hearts, says he, nor will I maintain, there are some that really doubt whether two and two make four ; I only relate what I have heard, viz. that our *Pyrrbonians* profess to doubt of it. But then they are not always in that uncertain State ; in the ordinary Course of Life they act like other People, and they begin to doubt only when occasion offers, and when they are in a manner forc'd to it, by the Disputes in which they are engaged.

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engaged. Here the Author shews how by disputing the Pyrrhonians are led to deny one Truth after another, till at last they come to deny the very first Principles of Reason. He next makes it appear, that not only Pride and Laziness, with a Humour of Gainsaying, but also a corrupt Heart, are the Causes of Pyrrhonism. The Depravation of Manners amongst Christians, their perpetual Disputes, their reciprocal Hatred and Persecutions for Matters of Religion, &c. have also very much contributed to the spreading of Scepticism. Besides all this, there is another Evil that came from the Sanctuary. They, whose Calling it was to maintain Christianity against Infidels, have unawares furnished them with Arms to overthrow it. The Religion of Christ is full of sublime Truths, but it is also plain, adapted to the Exigencies of Men, and altogether agreeable to the Wisdom and Goodness of its Author. But Men have been so bold and assuming, that, to render Religion more sublime, they have added to it several obscure, unintelligible, and often contradictory Notions: and in order to maintain those Notions, which clash with Right Reason, they rail against it, they deprecate and almost abhor it: thus they gave fair play to the Scepticks, who could give no Offence, nay, seem'd rather to act in concert with Divines, when they disclaimed the use of Reason, as not to be depended upon, tho' their real Design was to overthrow at once both Reason and Religion. To the orthodox Divines, our Author joins the Enthusiasts, who have also favour'd Scepticism, by maintaining that we cannot rely upon our Reason, but must expect a divine Light from Heaven. He next shews that Children

dren are educated in such a manner, as to reconcile them easily with Pyrrhonism: They are taught to believe implicitly whatever their Parents or Nurses tell them about Religion; if they venture to raise any doubt concerning Doctrines they don't understand, they are told these are Mysteries incomprehensible, and above Reason, and therefore not to be dived into, but requiring only an humble and stedfast Faith: thus young People, fond of Pleasure and Ease, and who don't care much to trouble themselves with a laborious Inquiry, rest satisfied with what they are told by their Parents and Teachers, and never dream of using their Reason in Matters of Religion; and when they hear a *Pyrrbonian*, who knows how to screen himself behind the Shield of Orthodoxy, talking against Reason, and saying, " I find Reason is
 " entirely blind with regard to Religion, therefore I never hearken to it, but supply its Defects by the Light of Faith; nor do I pretend
 " to be wiser than other People, like them I
 " believe without reasoning :" When, I say, young Persons hear a *Pyrrbonian* talk after that manner, they are not offended at his Discourse, because it agrees very well with what they have been taught, and what they think themselves. Mr. *De Groufaz*, who is very prolix, and full of large Digressions, inveighs here against the Spirit of Persecution, which prevail'd so long amongst Christians of all Denominations; and he says, that, to the shame of Christians, God permitted, that one of the most obstinate Scepticks⁴ should at last open their Eyes, and bring them back to the Evangelical Meekness and a mutual Support. But, if I may be allow'd

to

⁴ Mr. Bayle in his Philosoph. Commentary.

to speak my mind upon that Subject, I think, that if Persecution does not rage among Protestants at present, it is owing to the Wisdom of the civil Magistrates, rather than to the Clergy of whatsoever Party they be: tho' I must own, that among our Church-men, there are several, who would be glad to see all Dissenters enjoy their natural and civil Rights; but whether the Generality are of that meek Temper, may easily be judged by the late Controversy about the proper time to address the Parliament for repealing the Corporation and Test-Acts. The Author tells us next, in what manner he would act with Scepticks: he would not begin, he says, with laying before them the dreadful Consequences that follow from the *Pyrrbonian* Scheme; he would reason calmly with them, and tho' they deny'd the most evident of Truths, he would always suppose, it is only the heat of the Dispute, that carries them so far, tho' against their own Intention: however, says he, I would allow myself more liberty, and press a little harder upon a *Pyrrbonian*, if I was alone with him. Here Mr. *De Croufaz* shews very well the Danger in which a *Pyrrbonian* must be, by his own Confession: since he professes to be certain of nothing, Religion, which he thinks may be false, may however be true, for ought he knows; in which case the *Pyrrbonian* runs the greatest danger in the world: this is set off here in a very strong light. The *Indian*, who is still supposed to be in Conference with the Author, says, that he would not scruple to break all Acquaintance with such People, as the *Pyrrbonians* are here represented to be. But the Author answers, that the way of living in *Europe* obliges us to connive at a great

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great many Vices ; that to avoid the Company of wicked or foolish Men, and to live a solitary Life, would be often dangerous, and betray as great a Folly, as that we condemn in others : this the Author illustrates by drawing the Characters of several foolish or vicious Men, with whom however we must bear, to live a comfortable Life. The Author shews next, that *Pyrrbonians* and Infidels are downright Fanaticks, and he says there are more of them in *England* than in any other Country. Whether this will be granted, I doubt very much : that there are more professed Unbelievers here than any where else, may be true, because of the greater Liberty we enjoy ; but then, these only are open Infidels here, that would be Hypocrites in other Countries. Our Author, to support what he has said, that all Infidels are Fanaticks, maintains that Fanaticism consists in deviating from Reason, and quotes some Passages from Mr. Toland's Books to shew, that he was a Fanatick. I am surprised to see amongst those Passages, a Prayer, pretended to be found in the *Panttheisticon*, and which is quoted in these Words, *O semperne Bacche, qui reficis & recreas vires deficien- tium, ad sis nobis propitius, in pocula poculorum, Amen.*. The Author of Mr. Toland's Life prefix'd to his posthumous Works assures us^h, That Mr. Toland never dreamt of any such thing ; and indeed that Prayer does not appear in any Copy of the *Panttheisticon*. In the close of this Section, Mr. De Croufaz gives us the Character of the *Pyrrbonians*, which in a few Words is this : they think and talk like other People, except only in two cases ; 1. When they dispute upon any Subject whatsoever, they have nothing in view

view but to accumulate Difficulties and Objections; they shun the Light, and avoid the force of any Argument brought against them; their Pleasure and Glory is, never to assent. 2. They display their Humour of doubting and contradicting; when the Question is about Religion and Morality: as they will indulge their Passions without controul, they look upon every thing as false, or at least as doubtful, that might be a Check upon their Desires and Inclinations.

IN the second Section, the Author treats of the Causes of Pyrrhonism. Pyrrhonism, says he, has been introduced by degrees; Men found it was safe not to determine any thing upon one Question, because they did not understand it thoroughly; the same happened with regard to another Question, and afterwards to several others: thus Experience taught them never to be too positive; but wisely to suspend their Judgment, whenever they wanted Light or Information. What was thus prudently done with regard to divers obscure Matters, was done afterwards out of Laziness; Men were glad to doubt of every thing, to avoid the trouble of examining any thing.

MR: De Croufaz gives us afterwards the particular Causes of Pyrrhonism. The first is the being addicted to empty Conjectures and precarious Hypotheses. This the Professors of all Sciences have been guilty of, as our Author shews at large with regard to Natural Philosophy, Ethicks and Divinity. In all these Sciences, vain Suppositions have been given for Matter of Fact; Truth has been blended with Falshood, and the ill-grounded Notions of fallible Men have been deliver'd as the Dictates of the Holy Ghost: this gave a handle to Men of

Sense, but too hasty in passing their Judgment, to maintain that there is nothing certain in the World ; but this is a rash Conclusion, since it does not follow, that all Propositions must be uncertain or false, because a great many are so. The Author explains next how Scepticism was introduced amongst the Ancients, and afterwards amongst the Moderns : but he only enlarges here upon what he had already said in the beginning of this Section, therefore we think it needless to repeat at large, what we have said in a few words above. We shall only observe, that according to Mr. *De Croufaz*, the Method of disputing in most Universities inspires young Students with an Humour of Gainsaying, and is the Reason why afterwards they don't mind so much how to find out Truth, as how to get the Victory over their Adversary. This the Author thinks is another Cause of Pyrrhonism.

A boundless Ambition has also very much contributed to the spreading of Scepticism. In most Countries People are obliged to pay a blind Submission to their Teachers in Matters of Religion : They must think and speak like their Rulers; and since there is nothing they examined thoroughly, they can not be said to know any thing certainly. If a Man happens to reflect upon what he thus took upon trust, he will soon find that he believes a great many things without the least ground ; this will make him suspect all the rest, from one Extream he will run into another ; and from being credulous he'll become a Sceptick.

Envy is the genuine Offspring of Ambition, and is no where more common than amongst the Learned, or those that are called so : but nothing does more effectually stop the progress of all

all valuable Sciences than Envy: the Mischiefs it occasions are sufficiently known, and considering how Children are educated at School, it is surprising, that Vice does not run farther still. "School-Masters, says Mr. *De Croufaz*, fancy they are the greatest Men in the World, when instead of chastising their Scholars, they know how to work upon their Pride and Envy: one must be very little acquainted with human Nature, not to know how great an Influence these early Suggestions, these first Habits have upon the whole Life. — Young People full of Malice and Envy, are taught to look upon the Superiority others have above them, not only as a Diminution of their own Fame, but also as a real Disgrace. It is therefore impossible, they should afterwards acknowledge in others a Preeminence that so much mortifies their Pride. Self-love will soon make them find some Pretence not to admit the Opinions of those they envy: for this is the Effect of Self-love; it makes us look upon our own Conjectures as probable, so that we admit them after a very slight Inquiry, and it hinders us from examining thoroughly the Opinions of others, and to mind the Strength of the Reasons they are grounded upon; if we can but oppose against them a few Difficulties, or suspect there is something weak in them, it is enough to persuade us, they want Evidence, the essential Character of Truth." Thus far our Author; and here we'll observe that what Mr. *De Croufaz* calls Envy, is by others call'd Emulation; but whether Envy and Emulation be two different Names of the same Passion, or whether they be two distinct Passions, the first

odious, base, and mischievous, the other amiable, glorious, and useful; we leave our Readers to judge.

IT would make this Abstract run to an exorbitant length, if we were to enlarge upon all the Causes of Pyrrhonism, which our Author explains, since he finds about a dozen and a half of them; we shall take notice of such only as seem to be the most extensive and effectual. Slight and superficial Studies, says Mr. De Graafz, are certainly a Cause of Scepticism... When Men have read a great deal, and made some Observations upon what they read, they think it is time to enjoy the Fruits of their Labour: We live in an Age, in which Learning and Wit are highly esteem'd; they entitle a Man to a kind Reception from Persons of the greatest Quality: but as Persons of Quality have hot time, or do hot care to dive into the Sciences, so a Man, who will make himself acceptable, must talk of Sciences only in a superficial Manner: he must not pretend to any thing more than a bare Probability; the Grandees love to persuade themselves, that no great Trouble is required to know things as perfectly as they can be known. Thus, according to our Author, is Scepticism countenanced by Persons of the highest Rank in the World.

ANOTHER Cause of Pyrrhonism is the Aversion People have for Religion; here again the Author enlarges upon what he had offered already in the first Section: and as the Reader may easily understand how a corrupt Heart can induce a Man to disbelieve all Religion, we need not give an Account of what Mr. De Graafz says upon that Subject; we'll only observe, that, to ridicule the Scepticks, he talks here in

an ironical Style, of which he is so good to inform us in a marginal Note, for fear we should mistake his Meaning.

Our Author directs afterwards a sort of a Sermon, if I may so call it, first to the Divines, then to the Heads of Families, and finally to all the World. We'll take the liberty to translate here part of that Sermon, for the use of our English Divines. "I beg of them, says Mr. De Crouseaz, for the sake of the Christian Religion, that they be constantly upon their guard, never to introduce any thing into their System of Christianity, but what can certainly and clearly be proved by the Holy Scripture. I humbly desire them to consider, whether it be not better to remain ignorant with regard to certain Articles, than to run the hazard of falling into dangerous Errors, by pretending to go beyond the Bounds of our present Capacity. A Doctrine, tho' uncertain, if proposed with as much confidence, as the most unquestionable Truths, will easily be believed by young People, who take upon trust whatever they are taught: But a Doctrine thus taken upon trust, if ill-grounded, may be doubted of afterwards, in that dangerous Age, when the Passions reign in a manner without controul, and Reason begins to exert its power; and what will be the Consequence? Dreadful! One Doctrine, found false or uncertain, is enough to make young People doubt of all the rest, when a thousand Circumstances concur to create in them a Disgust for Religion and Piety. I hope Divines will not take it ill, if I eagerly intreat them not to make themselves odious by the Power and Authority they enjoy, nor out

“ of Ambition or worldly Concerns, to misuse
 “ the Credit, which their Character, and the
 “ sacred Truths they are intrusted with, give them
 “ over People’s Minds. Men hate the Craft of
 “ the Clergy ; this is enough to make them hate
 “ also their Church itself, and their Religion :
 “ they take a delight in contradicting whatever
 “ is asserted by the Man they dislike.”

The last Cause of Pyrrhonism we shall mention, is the prodigious number of different Opinions that are held all over the World. How can the Mind of Man, encompassed, as it is, with narrow Bounds, examine those numberless Opinions, to chuse that which is most agreeable to Reason? Or if a Man be capable of such an Inquiry, how shall he find Time and Leisure for it? That Inquiry being then supposed impossible, the consequence will be, there is nothing certain, and all Sciences resolve at last into a bare Probability. Mr. *De Crousaz* seems to own, that this Cause of Pyrrhonism is not easy to be removed ; because, as he shews it at large, Youth is brought up in most Universities in a very bad and preposterous Manner : here the Author bears very hard upon the Professors and Teachers. We select as an Instance what he says of the Professors of Divinity.
 “ Such a Professor, says Mr. *D. C.* writes in
 “ the Morning, the Lecture he is to read to his
 “ Scholars in the Afternoon : being a healthy
 “ and laborious Man, he has in a few Years
 “ collected Materials enough to fill up a Vo-
 “ lume *in folio* ; but he wrote them all in a hur-
 “ ry, and very often when he was not in an
 “ humour to write : ‘tis much to have drawn
 “ from his Brains in a little time so many Ideas,
 and

" and to have tack'd to them whatever could be
 " scrap'd together from other Authors: it would
 " have cost too much trouble to examine all those
 " Notions thoroughly; and besides, there
 " was not time enough for such an Inquiry.
 " Lectures must be read every day: new things
 " must be said constantly, or at least old ones,
 " or those borrowed from other People, must
 " be offered as tho' they were new, and had
 " never been said before." Such Lectures,
 adds our Author, written in haste and without
 due Consideration, soon become publick:
 Young Students now become Ministers of the
 Gospel, preach from the Pulpit what they have
 been taught by their Professor: if there is any
 thing amiss, any Error in the Lectures he deli-
 vered to them, he dares neither own it, nor
 correct it; thus Errors and Falshood are pro-
 pogated in the World, through one Man's La-
 ziness and Pride. There are indeed some Men
 of Learning that love the Truth, that inquire
 after it sincerely, and suspend their Assent till
 irresistible Arguments force them to give it: but
 the number of such Men is very small, and the
 World does not reap from their Labours, all
 the Benefit that could be expected. If they
 have found out the Truth, they dare not openly
 declare it; for fear of being persecuted for it:
*If you publish Thoughts, says our Author, that are
 a little out of the way, you will not only make
 Truth itself odious; you will also be banished, you
 will starve, you will be thrown into a Dungeon;
 where you shall have time to think and reflect a-
 lone, as long as you please.* Who will, at that
 price, give himself the trouble to search after
 Truth; is it not a thousand times more safe, to
 conform to the received Notions? Thus the

Difficulties and Discouragements, which attend the more important Studies, are the most common and the most effectual Causes of Pyrrhonism. Let us see what Remedies Mr. D. C. thinks must be used to prevent so great an Evil; this he undertakes to shew in the third Section.

THE first Remedy our Author prescribes against Pyrrhonism, is the Love of Truth: this will make a Man cautious, and fearful of being mistaken, it will put him upon inquiring after Truth calmly; he will prefer the pleasure of knowing a few things certainly, to the Vain-glory of knowing a great many, which are not within the reach of Human Understanding. It must be confessed, that the Love of Truth is a very good Remedy against Pyrrhonism, the only Difficulty is, how to make Men take that Remedy: I hope our laborious and learned Author will one day or other give us this Remedy, with Directions how to take it.

THE second Remedy he prescribes, is to make use of other People's Knowledge and Advice. Is it not a great Folly in a Man, never to admit of any Truth, but what he has found out himself? And is it not in his power to overcome such a ridiculous Stubbornness? Therefore a Person, who desires to improve his Mind, and to acquire a solid Learning, should consult his Friends, and compare their Answers and Opinions; and if he find they differ among themselves, he should carefully inquire whether the Difference is only in the Words, or if their Opinions are really different: finally, what is clearly proved to him, must help him to remove the Clouds that still remain upon those Subjects, that are not yet put in a strong light.

ANOTHER Remedy against Pyrrhonism, is to make a Sacrifice of Ambition and all worldly Views to the Love of Truth! This is as much as if our Author had said, that to find out Truth, one must have a Spirit of Martyrdom.

This Author says afterwards, that we must not be too hasty in the building of Systems: if all Philosophers would follow that Advice, they would not, by their various and inconsistent Opinions, give the Scepticks an Opportunity of pretending, that Truth cannot be found out, since so many wise Men scarce agree amongst themselves upon one single Subject. When a Man will be the Author of a new System, he will blend together Certainty with Uncertainty, disputable Tenets with Matter of Fact; and admit any Proposition that is link'd with his Scheme, or any ways proper to support it: but he will never impose upon our unbiassed Judges, who will be able to distinguish what is grounded on Reason, from what is precariously asserted. A *Pyrrbonian* would conclude all is false or dubious in that System, because some part of it is unsupported; but a Man that knows how to use his Reason, will admit what is proved, and doubt of what is not yet made out by strong Arguments, and reject what he knows to be false.

MR. D. C. makes next an Observation, which we think proper to insert here: " All the Christian Sects, says he, tho' there be never so great a Difference between their Opinions, agree nevertheless in several Doctrines, and they confess, that those Doctrines are the easiest and the plainest, and therefore the safest, nay and the most important; but for all that, every Sect is more zealous for the Doctrines in which

" they differ from others, than for those in
 " which all agree. The Christians have com-
 " mon Enemies, who oppose the very Princi-
 " ples of the Gospel, and endeavour to over-
 " throw all Religion : If a Man takes up the
 " Defence of the Common Cause, and the bet-
 " ter to maintain it, forbears to insist upon the
 " Doctrines, which distinguish his Church from
 " all others ; let him, with all the Strength
 " of Reason imaginable, answer all Objec-
 " tions, he shall be branded with the odious
 " Name of an Heretick, he shall be accused of
 " having deserted the Cause, and *given up the*
 " *most essential Parts of Christian Faith.* If you
 " dare to silence the Infidels with other Reasons
 " than those that are in fashion in your own
 " Party, if you venture to fight and conquer
 " them with other Arms than those, which
 " your Divines furnish you with, in more than
 " one Country the Victory will cost you your
 " Life ; in other Countries indeed you won't
 " pay so dear for it ; but there are very few Places,
 " if any, where you may do it safely," This
 is but too just an Observation. We have seen a
 Book lately written against the Christianity as old,
 &c. which is highly esteemed abroad, and we
 are sorry that some of our Countrymen should
 look upon the Author of that Book as a Deser-
 ter of the Faith, he undertook to defend.

MR. De Croufaz shews, that there are some
 Scepticks, who can never be reclaim'd ; these
 are Persons that take a delight in their Doubts,
 that would be sorry if they were removed ;
 these, says our Author, are as positive, as the
 most obstinate of the Dogmatists. He closes this
 Section with some Passages quoted from Mr.

Bayle,

Bayle, which confirm or illustrate, what he has said in the first Part of his Book.

We'll give an Account of the second and third Part of this Book in the two next Journals.

ARTICLE XIII:

Observations upon the Prophecies of Daniel, and the Apocalypse of St. John, in two Parts, by Sir ISAAC NEWTON.
London, 4to, pp. 323. 1733. Printed by J. Darby, and T. Browne, and sold by J. Roberts, &c,

THE Name of Sir Isaac Newton prefix'd to a Book is enough to stir up the Curiosity, not only of the Learned, but of all sorts of Readers: and tho' this be a posthumous Work, which the Author in all likelihood did not design for the Prefs, yet we may venture to say, that the Reader will find here a great many curious Observations, and some Thoughts intirely new. The whole Work is divided into two Parts; the first, which is by far the largest, contains the Observations upon *Daniel*, and consists of fourteen Chapters: the second, upon the *Apocalypse*, contains but three Chapters.

CHAP. I. Is an Introduction concerning the *Part I.* Compilers of the Books of the Old Testament: Sir Isaac shews here, that the *Pentateuch*, we now have, is the same *Book of the Law*, that was extant in the days of *David* and *Solomon*; since the Affairs of the Tabernacle and Temple were ordered by them according to the Law of this Book, and *David* in the 78th Psalm, admonishing

rising the People to give ear to the Law of God, means the Law of this Book; for in describing how their Forefathers kept it not, he quotes many historical Things out of the Books of *Exodus* and *Numbers*.

'T is well known, that there are in the Pentateuch several things, which could not be written by Moses himself: The Pentateuch, says our Author, is composed of the Law and the History of God's People together, and the History has been collected from several Books, such as were the History of the Creation, composed by *Moses*^a, the Book of the Generation of *Adam*^b, and the Book of the Wars of the Lord^c. These were publick Books, and therefore not written without the Authority of *Moses* and *Joshua*; and *Samuel* had leisure, in the Reign of *Saul*, to put them into the form of the Books of *Moses* and *Joshua* now extant. The Reader may easily think what our Author says upon the other Books of the Old Testament; he supposes they were collected by *Ezra* from ancient Materials; we'll only set down here, what he offers with regard to *Daniel*. "The Book of *Daniel*, says he, is a Collection of Papers written at several times; the six last Chapters contain Prophecies, written at several times by *Daniel* himself; the six first are a Collection of historical Papers, written by others. The fourth Chapter is a Decree of *Nebucadnezzar*. The first Chapter was written after *Daniel*'s Death; for the Author says, that *Daniel* continued to the first Year of *Cyrus*; that is, to his first Year over the Persians and Medes, and third Year over Babylon. And for the same Reason, the fifth and sixth

^a Exod. ii. 4.

^b ib. v. 1.

^c Numb. xxi. 14.

"Chapters were also written after his death ;
" for they end with these Words; *So that Da-*
nien prospered in the Reign of Darius, and in the
Reign of Cyrus the Persian. Yet those Words
" might be added by the Collector of the Pa-
" pers, whom I take to be *Ezra.*" The re-
maining part of this Chapter is worth reading,
and shews that our celebrated Author was as
good a Christian, as he was known to be a pro-
found Mathematician and Philosopher.

CHAP. II. Treats of the Prophetic Language. This Language is taken from the Analogy be-
tween the World natural, and an Empire or
Kingdom consider'd as a World politic. Ac-
cordingly, the whole World natural consisting
of Heaven and Earth, signifies the whole
World politic, consisting of Thrones and Peo-
ple ; and the lowest part of the Earth, called
Hades or Hell, signifies the lowest and most
miserable part of the People ; whence ascen-
ding towards Heaven, and descending to the
Earth, are put for rising and falling in Power
and Honour, &c. In the Heavens the Sun and
Moon are by Interpreters of Dreams put for
the Persons of Kings and Queens ; but in
sacred Prophecy, which regards not single Per-
sons, the Sun is put for the whole Species or
the Race of Kings, in the Kingdom or King-
doms of the World politic, shining with regal
Power and Glory : the Moon for the Body of
the common People, consider'd as the King's
Wife ; the Stars for subordinate Princes and
great Men, or for Bishops and Rulers of the
People of God, when the Sun is Christ ; Light
for the Glory, Truth, and Knowledge where-
with great and good Men shine and illuminate
others ;

others ; Darkness for Obscurity of Condition, and for Error, Blindness, and Ignorance, &c. As this whole Chapter consists only of such Assertions as we have quoted, we cannot give a larger Abstract of it without transcribing the whole ; we shall only observe, that our Author does not alledge any Argument to support his Assertions ; however, they deserve the Attention of the Reader, and if they are found true, they will give a great Light to the Writings of the Prophets.

C H A P. III. Treats of the Vision of the Image composed of four Metals. The Prophecies of *Daniel*, says our Author, are all of them related to one another, as if they were but several Parts of one general Prophecy, given at several times. The first is the easiest to be understood, and every following Prophecy adds something new to the former. The first was given in a Dream to *Nebuchadnezzar* King of *Babylon*, in the second Year of his Reign, (see Dan. ii. 31—45.) we find nothing particular in the Explication of this Prophecy ; we'll only observe, that Sir *Isaac* does not explain the latter part of it, when *Daniel* says, that *the God of Heaven shall set up a Kingdom, which shall never be destroyed*, &c. Commentators understand this of the Kingdom of Christ, but our Author is intirely silent with regard to this last Kingdom.

C H A P. IV. Of the Vision of the four Beasts. In this Vision ^b the Prophecy of the four Empires, viz. of the *Babylonian, Persian, Greek, and Roman*, is repeated with several new Additions :

ditions : The first Beast was like a Lion, and had Eagle's Wings, to denote the Kingdoms of *Babylonia* and *Media*, which overthrew the *Affyrian Empire*, and divided it between them, and thereby became considerable, and grew into great Empires.— *A Man's Heart was given to the Lion*, that is, says our Author, it was humbled and subdued, and made to know its human State.

THE second Beast was like a Bear, and represents the Empire of the *Persians*. This Beast raised itself up on one side, the *Persians* being under the *Medes* at the Fall of *Babylon*, but presently rising above them. And it had three Ribs in the Mouth of it, between the Teeth of it, to signify the Kingdoms of *Sardes*, *Babylon*, and *Egypt*, which were conquer'd by it, but did not belong to it ; and it devoured much Flesh, that is, the Riches of those three Kingdoms.

THE third Beast was the Empire of the *Greeks* ; it was like a *Leopard*, to signify its Fierceness ; and had four Heads and four Wings, to signify that it should be divided into four Kingdoms ; which happened accordingly, when after the Death of *Alexander the Great*, the Governours of Provinces put Crowns on their own Heads, and by mutual Consent reigned over their Provinces ; *Cassander* over *Macedon*, *Greece*, and *Epirus* ; *Lysimachus* over *Tbrace*, and *Bithynia* ; *Ptolemy* over *Egypt*, *Lybia*, *Arabia*, *Cælosyria*, and *Palestine* ; and *Seleucus* over *Syria*.

THE fourth Beast, says our Author, was the Empire which succeeded that of the *Greeks*, and this was the *Roman*. This Beast was exceeding dreadful and terrible, it had great iron

iron Teeth; and devoured, and brake in pieces, and stamp'd the Residue with its Feet ; and such was the Roman Empire : it was larger, stronger, and more formidable and lasting than any of the former ; by its Conquest it became great and terrible ; it continued in its greatness till the Reign of *Theodosius* the Great, and then brake into ten Kingdoms, represented by the ten Horns of the Beast. *Daniel* says, that the Beasts had their Dominion taken away, yet their Lives were prolong'd for a season and a time^d: hence our Author infers, that all the four Beasts are still alive, tho' the Dominion of the three first be taken away. The Nations of *Chaldea* and *Affyria* are still the first Beast ; those of *Media* and *Perſia* are still the second Beast ; those of *Macedon*, *Greece*, *Tbrace*, *Asia-Minor*, *Syria*, and *Egypt*, the third ; and those of *Europe* on this side *Greece*, the fourth. Seeing therefore the body of the third Beast is confined to the Nations on this side the River *Euphrates*, and the body of the fourth Beast is confined to the Nations on this side *Greece*, we are to look for all the four Heads of the third Beast among the Nations on this side of the River *Euphrates*, and for all the eleven Horns of the fourth Beast among the Nations on this side of *Greece* ; and therefore at the breaking of the Greek Empire into four Kingdoms, we include no part of the *Chaldeans*, *Medes*, and *Perſians* in those Kingdoms, because they belong'd to the bodies of the two first Beasts : nor do we reckon the Greek Empire seated at *Constantinople* among the Horns of the fourth Beast, because it belonged to the body of the first. Thus far our Author : And here we'll beg leave to observe, that

that there is little or no dispute about what is represented by the three first Beasts: but as to what is signified by the fourth, Commentators don't agree. The common Opinion indeed is that very same, which our Author maintains; but the famous *Grotius* thought, that by the *Legs of Iron, and Feet part of Iron and part of Clay*, in Nebuchadnezzar's Dream, and by the fourth Beast in *Daniel's Vision*, must be understood the Kingdom of the *Seleucidae and Lagidae*, or *Ptolemaidae*. In the Dream, the fourth Kingdom is represented as exceedingly oppressive; as one Kingdom, but divided, as having sometimes one of his Parts and sometimes another prevailing, and as making *Intermarriages* between the two Families thereof, and yet like *Iron and Clay* not cleaving to one another, but at perpetual Wars within itself: all which seems a natural Description of the Kingdom of the *Seleucidae and Lagidae*; and scarce a Circumstance can be applied to the *Romans*; and especially if it be considered, that the *Jews* had chiefly to do with the *Seleucidae and Lagidae*, who, by turns, oppressed them to the last degree; that when these declined before the *Romans*, the *Romans* entered into strict Alliance with the *Jews*², and were their Protectors against those Powers. And as to the fourth Beast, it seems also to represent that same Kingdom of the *Seleucidae and Lagidae*. It is said, that Kingdom shall devour the whole Earth³; now it is well known, that the whole Earth signifies often in the Scripture, the Land of *Judaea* only. That Kingdom is represented as exceedingly oppressive; as having ten Kings; and as having one King who should subdue three Kings, should speak great Words against

² 1 Mac. viii. 23; &c.

³ Dan. vii. 23, -

against the Most High, wear out the Saints of the Most High ; think to change Times and Laws, and succeed for a time ; all which seems to agree to the Kingdom of the Seleucide and Lagide ; which greatly oppressed the Jews, which had the ten following Kings, as Grotius enumerates them ^a, Ptolemy Lagus, Seleucus Nicander, Ptolemy Eupator, Ptolemy Eugetes, Seleucus Callinicus, Antiochus Magnus, Ptolemy Philopator, Ptolemy Epiphanes, Seleucus Philopator, and Antiochus Epiphanes, and which had one King, viz. Antiochus Epiphanes ; who plucked up by the Roots three Kings, [whose Names Grotius gives us ^b] who raged with the greatest Violence against the Jews, or the Saints of the Most High, and who attempted to make their Laws and Worship cease, and did so for a time, till he was stopped and checked by the superior Power of the Romans. Thus we have laid before the Reader the Opinion of Grotius, very different from that of Sir Isaac Newton ; it is somewhat strange, that our celebrated Author should take no notice of Grotius's Explication, of which, learned as he was, he could not be ignorant : This would make one suspect, that Sir Isaac wrote his Observations for his own use, and perhaps with an Intention to examine them more strictly afterwards, but that he never designed them for the Press, at least as they appear at present : and that the Reader may judge how far this is true, we'll go on with an exact and impartial Account of his Book ; expressing his Thoughts mostly in his own Words.

CHAP. V. Of the Kingdoms represented by the Feet of the Image composed of Iron and Clay.

^a In Dan. vii. 7.

^b Ibid. in Vers. 8.

Clay. This Chapter contains a short Account of those Nations, that revolted from the Roman Empire about the middle and latter end of the fourth Century, and the beginning of the fifth. 'Tis impossible to abridge this Chapter. We will only observe, that having said in his third Chapter, that in the Image which Nebuchadnezzar saw in his Dream, the Legs of Iron represented the Romans, who grew into a mighty Empire, and reigned with great power till the Days of *Theodosius the Great*; when by the Incursions of many Northern Nations, they brake into many smaller Kingdoms, which are represented by the Feet and Toes of the Image, composed part of Iron and part of Clay; he enters here into Particulars, and shews at what time and how these Kingdoms shaked off the *Roman Yoke*: and in

CHAP. VI. Which treats of the ten Kingdoms represented by the ten Horns of the fourth Beast, the Author gives us the Catalogue of those Kingdoms, which are, 1. The Kingdom of the *Vandals*, and *Alans*, in *Spain* and *Africa*. 2. The Kingdom of the *Suevians*, in *Spain*. 3. The Kingdom of the *Visigoths*. 4. The Kingdom of the *Alans*, in *Gallia*. 5. The Kingdom of the *Burgundians*. 6. The Kingdom of the *Franks*. 7. The Kingdom of the *Britons*. 8. The Kingdom of the *Huns*. 9. The Kingdom of the *Lombards*. 10. The Kingdom of *Ravenna*. Sir Isaac gives us afterwards a short Account of the Rise of these several Kingdoms; but this must be read in the Book itself, for it would take up too much place in an Abstract.

The two next Chapters are more entertaining ; the seventh treats of the eleventh Horn of Daniel's fourth Beast. Daniel considered the Horns, and behold there came up among them another little Horn, before whom there were three of the first Horns plucked up by the Roots, and behold in this Horn were Eyes like the Eyes of a Man, and a Mouth speaking great things : This, says our Author, was a Kingdom of a different kind from the other ten, having a Life or Soul peculiar to itself, with Eyes, and a Mouth. By its Eyes it was a Seer, and by its Mouth speaking great things, and changing Times and Laws, it was a Prophet as well as a King : and such a Seer, a Prophet, and a King, is the Church of Rome. A Seer, *Royotaxos*, is a Bishop in the literal Sense ; and this Church claims the universal Bishoprick : With his Mouth he gives Laws to Kings and Nations as an Oracle ; he pretends to Infallibility, and that his Dictates are binding to the whole World ; which is to be a Prophet in the highest Degree. In the eighth Century, by rooting up and subduing the *Archbiscopate of Ravenna*, the Kingdom of the Lombards, and the Senate and Dukedom of *Rome*, he acquired Peter's Patrimony out of their Dominions, and thereby rose up as a temporal Prince or King, or Horn of the fourth Beast. These Particulars are further in History ; and our Author is the Pope arrived at last to and Authority, he enjoys *Savinius*, being willing to worship of Images, that had reduced in the fourteenth year,

sixth and seventh Centuries, called a Meeting of Counsellors and Bishops in his Palace, A. C. 726, and by their Advice put out an Edict against that Worship, and wrote to Pope Gregory II. that a Council might be called: But the Pope thereupon called a Council at Rome, confirmed the Worship of Images, excommunicated the Greek Emperor, absolved the People from their Allegiance, and forbade them to pay Tribute, or otherwise be obedient to him. Accordingly the People of Rome; Campania; Ravenna and Pentapolis, with the Cities under them, revolted against the Emperor, killed the Exarch of Ravenna, and took an Oath to preserve the Life of the Pope, to defend his State, and to be obedient to his Authority in all things. Thus Rome with its Duchy, including part of Tuscany, and part of Campania, revolted in the Year 726, and became a free State under the Government of the Senate of this City: The Authority of the Senate in civil Affairs was henceforward absolute, the Authority of the Pope extending hitherto no farther than to the Affairs of the Church only.

At that time the Lombards being zealous for the Worship of Images, and pretending to favour the Cause of the Pope, invaded the Cities of the Exarchate, and at length, A. D. 752, took Ravenna, and put an end to the Exarchate¹; and this was the first of the three Kingdoms, that fell before the little Horn.

Alifulphus, King of the Lombards, having besieged Rome, the Pope sent Letters to Pepin, King of France, wherein he told him, that if he came not speedily against the Lom-

¹ See Hist. Lit. L. 1. T. 2. of the Lombards,

* Sigerius de regn: Ral. ad Ann. 726, 751.

* A. C. 755.

bards, pro data sibi potentia, alienandum fore a Regno Dei & Vita eterna, he should be excommunicated. Pepin therefore, fearing a Revolt of his Subjects, came with an Army into Italy, raised the Siege, besieged the Lombards in Padua, and forced them to surrender the Exarchate, and Region of Pentapolis to the Pope for a perpetual Possession. Thus the Pope became Lord of Ravenna: This was in the Year of Christ 755. And henceforward the Popes being temporal Princes, left off in their Epistles and Bulls to note the Year of the Greek Emperors, as they had hitherto done.

AFTER this, the Lombards invading the Pope's Countries, Pope Adrian sent to Charles the Great, Son and Successor of Pepin, to come to his assistance. Accordingly Charles enter'd Italy with an Army, invaded the Lombards, overthrew their Kingdom, became Master of their Countries, and restored to the Pope, not only what they had taken from him, but also the rest of the Exarchate, which they had promised Pepin to surrender to him, but had hitherto detained; and also gave him some Cities of the Lombards; these things were done in the Years 773 and 774.² This Kingdom of the Lombards was the second which fell before the little Horn; but Rome, which was to be the Seat of his Kingdom, was not yet his own: the Senate and People had still the Authority and Power in all civil Matters. In the Year 796³, Leo III, being made Pope, desired Charles the Great, to send some of his Princes to Rome, who might subject the Roman People to him,

and

² Sig. ib. ad Ann. 773. ⁴ Id. ibid. ad Ann. 755.

³ Sigan. de Regno Ital. ad Ann. 796.

and bind them by Oath; *in fide & subjectione* in Fealty and Subjection, as his Words are recited by *Sigonius*. Hence arose a Misunderstanding between the Pope and the City of the *Romans*, two or three Years after, raised such Tumults against him, as gave occasion to a deplorable State of things in all the West: for two of the Clergy accused him of Crimes, and the *Romans*, with armed Forces, seized him, strip'd him of his sacerdotal Habits, and impisitioned him in a Monastery: but by the Assistance of his Friends he made his Escape; and fled into *Germany* to *Charles*, to whom he complained of the *Romans*, for acting against him out of a design to throw off all Authority of the Church and to recover their ancient Freedom. *Charles* sent the Pope back to *Rome* with a large Retinue; and tho' a Council was held to inquire into the Accusation, and to examine both Parties; yet when the Pope's adversaries expected to be heard; the Council declar'd that he, who was the supreme Judge of all Men, was above being judged by any other than himself: whereupon the Pope made a solemn Declaration of his Innocence before all the People, and by doing so was looked upon as acquitted. Soon after, upon Christmas-day, the *Romans*, who had hitherto elected their Bishop, and reckoned, that they and their Senate inherited the Rights of the ancient Senate and People of *Rome*, voted *Charles* their Emperor, and subjected themselves to him in such a manner as the old *Roman Empire* and their Senate were subjected to the old *Roman Emperors*. The Emperor was also made Consul, and was pray'd for in the Churches of *Rome*: His Image was henceforward put upon the Coins of *Rome*. The Enemies

of the Pope, to the number of three hundred Romans, and two or three of the Clergy, were sentenced to death. The three hundred Romans were beheaded in one day in the Lateran-Fields; but the Clergymen, at the intercession of the Pope, were pardoned, and banished into France. After these things, Charles gave the City and Dutchy of *Rome* to the Pope, subordinately to himself as Emperor of the Romans, and returned the next Summer into France, leaving the City under its Senate, and both under the Pope and himself.

Now the Senate, and People, and Principality of *Rome*, your Author takes to be the third King the little Horn overcame, and even the chief of the three: For this People elected the Emperor; and now, by electing the Emperor and making him Consul, was acknowledged to retain the Authority of the old *Roman* Senate and People. This City was the Metropolis of the old *Roman* Empire, represented in Daniel by the fourth Beast; and by subduing the Senate, and People, and Dutchy, it became the Metropolis of the little Horn of that Beast, and completed Peter's Patriarchy, which was the Kingdom of that Horn. Besides, this Victory was attended with greater Consequences than those over the other two Kings: for it set up the Western Empire, which continues to this day; it set up the Pope above the Judicature of the *Roman* Senate, and above that of a Council of Italian and French Bishops, and even above all human Judicature; and gave him the Supremacy over the Western Churches, and their Councils in a high degree; it gave him *a* *bout more stout than his Fellows*; so that when

this new Religion began to be established in the Minds of Men, he grappled not only with Kings, but even with the Western Emperor himself. It is observable also, that the custom, of kissing the Pope's Feet, an Honour superior, to that of Kings and Emperors, began about this time. Let it be observed, that this third Horn is none of the ten before-mention'd.

CHAP. VIII. Treats of the Power of the Seventh Horn of Daniel's fourth Beast, to change Times and Laws. In the Reign of the Greek Emperor *Justinian*, and again in the Reign of *Pelagius*, the Bishop of *Rome* obtained some Dominion over the Greek Churches, but of no long continuance. His standing Dominion was only over the Nations of the Western Empire, represented by Daniel's fourth Beast; and this Jurisdiction was set up by an Edict of the Emperors *Gratian* and *Valentinian*.¹ Our Author gives us an Abstract of this Edict, but it is too long to be inserted here. The granting of this Jurisdiction to the Pope, gave several Bishops occasion to write to him for his Resolutions upon doubtful cases; whereupon he answered by decretal Epistles; and henceforward he gave Laws to the Western Churches by such Epistles; out of which our Author quotes several Passages, by which this legislative Authority of the Pope's appears. By the Influence of the Imperial Edict we mentioned, not only *Spain*, and *Gallia*, but also *Illyricum* became subject to the Pope; this is proved here by the Epistles of several Popes; for which we must refer our Readers to the Book itself, for fear of making this Abstract long. Our Author gives us next an Edict of the Emperors *Theodosius*, and *Valen-*

That is,

Introduction to the Historia Litteraria, par-
ticularly relating to the Bible or sacred
Authors, among the Sclavonians: by John
Peter Kehlius, Professor of the Eccle-
sastical History and Belles-Lettres in the
University of Petersburg: Printed at
Altona by Jonas Korten, 1729. in 8vo.
Pages. 418.

BEFORE we present our Reader with an Abstract of this Author, it will not be improper to give some previous Account of the Sclavonian Nation, Language and Letters. All the Europeans were originally called *Chillim*, or *Scythes*; those that inhabited the Southern Countries, *Spain*, *France*, and *Germany* boasting of their Valour, named themselves *Celtæ*, or *Hæde*, which signifies in our Language, Warriors. The People of the North retain'd the old Name of *Scythes*, and changed it afterwards into that of *Getes* and *Gabi*. Probably the Sclavonians were a Branch of these last mentioned: What Country they inhabited first, cannot easily be determined; in all likelihood it was some part of *Russia* towards *Pont. Euxinus*, formerly call'd *Roxolapia*, from whence they penetrated as far as *Sarmatia*, and settled near the River *Vistula*; hearing soon after, that the *Vandilians*, in order to invade the Provinces of the *Roman Empire*, had left their Native Country near the Shoars of the *Baltick Sea*, they sent their Colonies thither, and took possession of all the Land between the *Vistula* and the *Elbe*. To this they added by their Valour

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the ancient Kingdom of Moravia, containing Bohemia, Moravia, Silesia and Lusatia. How and when they came to inhabit Thracie, is uncertain; but certainly they were Masters of almost all what we call now Turkey in Europe.

THEY spread themselves over Illyrium, and settled in Dalmatia, Croatia, Carinthia and Carniola. Two Brothers Czeaus and Letbus, having put themselves at the head of a numerous Army, marched out of Croatia, and conquer'd the first Bohemia; the other Poland; at last some of them call'd Ugri or Hungary, made an Irruption into Pannonia, and founded the Kingdom of Hungaria. By so many Conquests the Scavonian Nation grew very powerful, and was possess'd of a very great Empire, Russia, three Kingdoms, Poland, Hungary and Bohemia; several Provinces, Turkey in Europe, Illyrium, Croatia, Carinthia, &c. And in the North of Germany, besides Moravia, Silesia, and Lusatia of Pomerania, Brandebourg, part of Saxony, Mecklemburg, and Holstein; where still the famous Cities of Hambrough and Labick, Wismar, Rostock and Gryphonvalde, retain the old Sclavonian Laws. They went under several Names. Those in Germany were generally called Venedi, Wendts; those in Lusatia, Sorabi or Sirby; the others, Hungarians, Bohemians, Russians, and all in general Slavi, from Slaw; which, in their Language, signifies Glory or Praise. They had different Dialects, which is no matter of Surprize to them; that consider the Extent of their Dominions. Frenzelius and Herbinus pretend, that their Language is derived from the Hebrew; others from the Greek: our learned Mr. Bernard in his *Etymologicon Britannicum* shews, there was a great Conformity between

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the *Anglo-Saxon*, and the *Sclavonian* Language. In our Opinion, the *Sclavonian*, as well as the *Greek*, *Latin*, *German*, &c. were only different Dialects of the old *Syrian* Language, according to the different Climate they settled in, or the different Nations they were incorporated with. The best *Slavonian* is spoken near the City of *Kiow* in the *Ukrain*, or according to others in *Sclavonia*; but it must be observed, that this Language had the same Fate with the *Greek* and *Latin*, to become a dead Language, which is understood by the Learned, but in common use among no People. As for their Letters, they had none before the ninth Century, when *Cyrillus* and *Methodius* invented some for their use: Count *Herberstein* in his *Commentaries de Robus Moscoviae*, says, that at first they had no Letters, but that *Michael*, King of *Constantinople* sent the *Slavonian* Letters into *Bulgaria*, in the Year 6406. *Aventinus in Annal. Bojer.* writes to the same purpose: about that time *Methodius*, a Philosopher invented the *Sclavonian* (*Venedas*) Letters. The same is recorded in an old *Slavonian* Book intitled, *Skopenaja Kniga*; and in the Letter of Pope *Joh. VIII.* to the *Moravians*. These Letters are call'd *Cyrillians*, and are the same with the *Greek*, except the Capital A, which is an R, inverse; U, for H. H for N, and III for T. two Diphthongs, b for JE, and I-O for OY and three new Letters invented for the particular use of the *Sclavonians*: R, SH, II, TZ, and III, SHTSH. Some time after a new Alphabet (in their Language call'd *Ashuchi*, from As A and Buki. Bi the two first Letters) was invented, when and by whom is uncertain: They call

themselves

these Glogolitick Letters, which are particularly in use among the Inhabitants of Croatia, Cärinthia, and Carniol.

HAVING given this short Account of the Sclavonians, we proceed now to extract what is most material in our Author. He divides his Book into two Parts: In the first, he treats of Sclavonian Versions of the Bible; in the second, of the Works of Ep̄brem Syrus. After having observed, that all the Accounts given by Father Simon in his Critic, Lé Long in his Bibliotheca Sacra, Kortbolt in his Book *de variis Bibliorum Editionibus*, Fabricius, Usserius, and Saubertus, of the Sclavonian Bibles, are very defective, he tell us there are two principal Editions of this Work. The first printed in Poland in the City of Ostrogow, in the Dutchy of Volbinia, in the Year 1581; the second in the City of Moscow, in the Year 1663. The chief Promoter of the first was Constantine Prince of Ostrogow, Palatine of Kiw, and Duke of Volbinia: though he professed the Greek Religion, he sent Deputies to the General Synod held at Thorn in the Year 1595, to offer the Protestants his Friendship and Protection. In the Year 1599, he had several Conferences with the Duke of Ratzevil, and others, to bring to pass a happy Union between the Protestants and the Greeks. Being told there were but few Copies of the Sclavonian Bible in Poland, he resolved to have it printed at his own Cost, and that it might be more correct than any till then extant, he had it revis'd and compared with the Greek Version of the Septuagint by learned Men, skill'd in both Languages. Tho' the number of Copies he had printed was very considerable, yet they

were soon disposed of, and became so scarce, that our Author, during his stay at Petersburg, could never be so happy as to see any; only he was told, Count Bruce, Master of the Ordnance, had one of these Bibles in his Library. He therefore contents himself to quote out of Le Long's *Bibliotheca Sacra* the Admonition of Prince Constantine, and the Thanksgiving of the Printer annexed to this Work. But having perused afterwards the Copy of this Bible, which is in Mr. Fabricius's Library, he gives a more particular Account of it, the Title of the Work runs thus:

The Bible, viz. The Books of the Old and New Testament translated out of the Hebrew into Greek, by seventy two Interpreters, instructed by God, in the Year three hundred and eight before the Birth of our Lord and Saviour Jesus Christ, by order of Ptolemaeus Philadelphus King of Egypt, and now translated and corrected with all possible Care, in the Year after the Birth of our Lord and Saviour Jesus Christ 1581. There are three Prefaces; the first is a Prayer and Thanksgiving composed by Prince Constantine; it begins with these Words: "God Father Almighty, Everlasting, without beginning, and of infinite Power, who art alone immortal." And ends thus, "I, Constantine, call'd in my holy Baptism, Basilius, by the Grace of God our Saviour, Duke of Ostrogow, Waiwode of Kines, and Palatine of Volbinia, recommend zealous to all elect and belov'd Brethren, in Christ, not only according to the Flesh, but in the holy Spirit, who understand the Slavonian Language, and live in the Apostolick Catholick Church, to read this Version of the Bible; and I give thanks to God, that by his

" his Blessing, and Mercy, and his Love to
 " Mankind he vouchsafed to let me begin, and
 " see the end of this present Work, which you
 " see now every where, viz. the Old and New
 " Testament printed in the City, by God pre-
 " serv'd, and our chief Residence Ostrogow in
 " Volzinia, in the Year after the Creation of
 " the World seven thousand and eighty nine,
 " and after the Birth of Christ One thousand
 " five hundred and eighty one, in the Month of
 " August."

In the second Preface, Prince Constantine tells us, when he first resolved upon this Work, he could not find one single Copy of the Slavo-
 -ian Bible in all his Dominions; but soon after had one sent him from John Basiliwitz, Great
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tings." This Preface was made by Gerasimus, who calls himself a great Sinner. The Books of the
 Old

Old Testament are put in this Order: The five Books of Moses, Joshua, the Judges, the four Books of Kings, Nebemiah, the second and third Book of Esdras, Ezra, Tobit, Judiib, Job, the Psalms, the Proverbs, Ecclesiastes, the Song of Solomon, the Book of Wisdom, Isaiah, Jeremiab, Baruch, &c. In the New Testament the same Order is observed, as in our Bible, except that the seven Catholick Epistles are put before those of St. Paul's: at the end of every Book you find the number of the Chapters, and before those of the New Testament short Prefaces and Summaries. To this Work is annexed a Greek Almanack, and this Conclusion of the Printer:

" This present holy, and Soul-refreshing Bible
 " of the Old and New Testament has been
 " printed by me the greatest Sianer, John Son
 " of Theodore of great Russia, in the City of O-
 " strogo by God preserved, in the Year of the
 " World 6089, and of our Lord God and Sa-
 " viour Jesus Christ 1581, the 12th Day of Au-
 " gust." When this Edition was become scarce,

the Grand Duke of Russia,
 son of the Metropolitans,
 Bishops, had it reprinted at
 the Year of the World 7102, of
 Editors in the Preface after

having treated at large of the Dignity, Autho-
 rity, and Usefulness of the holy Scriptures,
 tell us how they corrected many Errors, which
 had crept into the Ostrogothic Edition; but con-
 fess ingenuously, that for want of old, authentick
 Manuscripts, and of Men skill'd both in the
 Greek and Slavonian Language, as well as by
 reason of the continual Wars and Cavils of ill-
 minded Persons, they were obliged to leave
 many

many others uncorrected. The Books of the Old and New Testament are in the same order as in the *Ostrogobian* Edition, and to each of them is prefixed a short Preface, and Summary. In that before the Gospel according to *Luke*, they say, this Evangelist was born at *Antiochia*, a Man skilful in Physick, and in the Hebrew Language, a Fellow-traveller of St. *Paul*, and his Companion in all his dangers; and they add, that he wrote his Gospel in the fifteenth Year after the Ascension of our Lord: but in that before the Acts, they make him a Painter. To the Work are annexed two small Treatises; the first, an Order for the Lessons appointed to be read at the Festivals; the second, an Order for the Morning Lessons throughout the whole Year. After having given this Account of the *Sclavonian* Editions of the Bible, our Author inquires who were the Authors of this Translation: almost all the Roman Catholicks, and amongst the Protestants, *Frentzelius* and *Bergius* ascribe it to St. *Jerom*; their chief Argument is taken from a Passage in St. *Jerom's* Letter to *Sopbronius*, where he says, that *he gave a very correct Translation of the Bible Hominibus suæ linguae, to those of his own language.* And as he was born at *Scridonium*, a City of *Dalmatia* or *Illyricum*, they pretend he was a *Sclavonian* by birth, and his Translation by consequence in the *Sclavonian* Language: but our Author observes, 1. That St. *Jerom* was no *Sclavonian*, for he was born in *Dalmatia*, a long time before the *Sclavonians* settled in that Country. 2. That he did not understand the *Sclavonian* Language; he calls himself *Homo trilinguis*, a Man that understands three Languages,

guages, *Hebrew, Greek, and Latin*; but speaks not a Word of the *Sclavonian*. 3. That he calls those of his own Language the *Latins*, which our Author proves out of his Apology against *Ruffin*, his Letter to *Theophylactus*, his Preface upon *Joshua* and *Job*, and quotes *Richard Simon*, *Nicolaus Serrarius*, and *Frenzelius*, who were of the same Opinion with him. Their other Arguments are but trifling: *Theodoreetus* in his 5th Book *de curandis Græcorum affectibus*, says, the Bible was translated into all the Languages under the Sun, the *Scytlic* and *Sauromatic*; but if one reads *Ovid* and *St. Jerom* himself, he will find the *Sauromatæ* were not at all *Sclavonians*, but the same with the *Getæ*, a People near *Pont-Euxin*. whose chief City was *Tomos*. *Eusebius* in his Panegyrick upon *Constantine* affirms, the Holy Scriptures were translated into all Languages, as well of the *Barbarian* as of the *Greeks*, and *Anastasius Sinaita* in his *Hodegus* says, they were written in seventy-two different Languages and Letters. But besides, that these Expressions are very hyperbolical, they don't prove there was a *Sclavonian* Translation, and less still that *St. Jerom* was the Author of it. How this Opinion came to prevail, is a Question that deserves to be strictly examined: our Author makes some curious Remarks upon it: he shews, 1. Out of a Fragment of *Freberus*, *Aventin*, *Æneas Sylvius*, Pope *John VIIIth's* Letters, and many other Historians, that *Cyrillus* and *Methodius* introduceed the use of the *Sclavonian* Language in divine Service, not compell'd to it by the Outcries of the Common People, or the Threatnings of the *Bohemians*, as *Dubravius* falsely relates, but of their own accord, or rather.

ther in Imitation of the Greeks, who always made use in their Worship of their Mother-Tongue. 2. That the Pope, upon some Complaints made by the Archbishop of Salzburg of this Innovation, sent threatening Letters to *Methodius*, wherein he forbids the use of the Sclavonian Language in divine Service; but finding *Methodius* resolved not to give up this Point, and fearing the Sclavonians would follow the Example of those of Bulgaria, and put themselves under the Protection of the See of Constantinople, he condescended at last to authorize the use of the Sclavonian Tongue. 3. That toward off the Blow, which this new Practice might give to the Pope's Authority and Infallibility, the Monkish Writers, according to their custom, had recourse to Fables, and pretended not only, that when the Case was debated at *Rome*, a Voice was heard from Heaven, saying, *O praise the Lord all ye Nations*; but also, that the Sclavonian Bible was the same with the Latin, having been translated by the same Author. *Mr. Kobl adds to this, a succinct Relation of the Birth, Life, and Actions of *Methodius* and *Cyrillus*, as well as some Observations upon several other Translations of the Bible, the Psalms, and the Gospels in the Sclavonian Language; and some very curious Remarks upon the religious Customs of the Muscovites, whereof he has been an Eye-witness.

To satisfy the Curiosity of our Readers, we shall give a particular Abstract of all this in our next Journal.

ARTICLE XV.

Histoire de l'Academie Royale des Sciences, Année 1728, avec les Mémoires pour la même Anné.

That is,

The History and Memoirs of the Royal Academy of Sciences at Paris, for the Year 1728. Paris printed in 1730. 4to.

IN the first Volume of our Journal, Art. IV. we have given an Account of this History for the Year 1727 ; and we intend for the future to adorn our Journal with the Discoveries and Improvements made in Natural Philosophy, by the learned Members of the Royal Academy at *Paris*. This Volume contains many curious Articles, as well in the History as in the Memoirs ; we'll give an Account of those that seem the most entertaining, and that are suited to every Capacity.*

THE first Article of the History contains some Observations and Experiments touching the Loadstone. It has been observed, that an Iron Bar left standing perpendicularly for some time, acquires a *magnetical* Virtue : this has also been found true in Tongs and Shovels, that had been left in the Corner of a Chimney during the Summer : but if a Bar be left *horizontally*, it will not acquire any Virtue. If an Iron Bar be put *horizontally* near a *Compass-needle*, the Needle will remain still, tho' the Bar be never so near to it : but if you move the Bar in such a manner, that one end remaining unmoved, the other describe the fourth part of a Circle,

Circle, and the Bar become perpendicular, thence the uppermost end will suddenly draw to it the north end of the Needle; and if the Bar be moved upwards perpendicularly, the lower end of it will draw the south end of the Needle. If you repeat the Experiment, having only changed the Situation of the Bar, in such a manner, that the end, which in the first Experiment was the uppermost, be now the lowest, the same thing will happen nevertheless; the end now uppermost will still attract the north end of the Needle, and the lower end will attract the south; so that the same end of the Bar, which in the first Experiment did attract the north, attracts the south in the second Experiment: it appears by this, that the Poles of the Bar change Places; and what is more surprising, they change so easily, that you may repeat the Experiment as often as you please. But here it must be observed, that the Experiment succeeds only when the Bar has not before-hand acquir'd any magnetical Virtue; and this may be known by putting the Bar horizontally near the Needle; if no Motion is observed in the Needle, it is a sure proof, that the Bar has not acquir'd any Virtue. In the Experiment we mention'd, the Bar being in a perpendicular Situation, and one end being near the Needle, if you move the Bar upwards, keeping it always in the same Situation, the upper end will draw the north end of the Needle, till the middle of the Bar be in the same horizontal Plain with the Needle; then the Needle turns, and the south end of it is drawn by the lower end of the Bar, which, (the Bar moving still upwards) is now nearer to the Needle than the upper end. But here, when we speak of the

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middle of the Bar, we suppose, that the Bar be uniform and even, so that its middle Part be also its *Centrum gravitatis*: if this be not, the Needle will turn only when the *Centrum gravitatis* shall be in the same Plain with it. These *Phænomena* seem very hard to explain. Mr. *Du Fay* has nevertheless found out an Hypothesis, by which he thinks it possible to account for them all; but as it is only an Hypothesis, we don't think it necessary to translate it; and we refer the Reader to what Mr. *de Fontenelle* says of it in the Article, of which we have extracted the foregoing *Phænomena*, and to Mr. *Du Fay's* Observations, which are to be found in Page 355. of the Memoirs.

THE Articles relating to Anatomy follow next: The four first being only Abstracts of what is found also in the Memoirs, we'll put them off, till we come to give an Account of the Memoirs. We find next, two Observations, of which the first deserves to be taken notice of. In the Year 1692, a Notary of Sale in the *Sevennes*, received a Kick on the fore-part of his right Thigh: A little while after there appear'd on that part a Tumour or Swelling, which however was not painful, but did continually grow bigger, tho' at first very slowly. Mr. *Guifard* a Physician, advised the Patient to stop the Course of this Evil betimes; but as it did not smart, it was neglected. When the Tumour or Wen was become of a certain bigness, it increased apace; and in the Year 1714, it took up the whole length of the Thigh from the top to the Knee, and was as big as the Forms of two Hats joined together, and was thought to weigh then 30 pound. It was now too late to undertake to cure it. In 1727,

that

that Tumour was grown so big, that the Patient could hardly walk ; it seem'd then to weigh 40 pound. In the Year 1727, the Tumour burst of itself, by a round opening as big as a half Crown ; it was full of mortified and spungy Flesh, which the Chirurgeon cut off ; underneath the Flesh appear'd white, of a tallow-colour : every day there appear'd new Flesh putrified, which came off very easily, without causing any pain to the Patient. On the fourth of *August* the Wen was entirely cut off, and the Thigh-bone appear'd very sound, as well as all the Flesh that had not been mortified. But tho' the Operation had not been attended with any Inflammation or *Hemorragby*, the Patient grew very weak, had a continual Drowsiness upon him, his Pulse being all the while very slow, and he died *August* the 15th. *From all this*, says Mr. *de Fontenelle*, *we must conclude*, *that this Evil should have been extirpated, when it was not yet an Evil.* “ *On fera bien de juger par les Suites du mal, qu'il eut salu l'extirper dans le temps qu'il n'étoit pas encor un mal.* ”

To avoid Repetitions, we must defer the Account of what we meet here in Chymistry, Botanicks, Geometry, Astronomy and Mechanicks, till we come to the Memoirs, where these Articles are more fully treated of.

THERE are in the historical Part of this Work two Articles relating to Arithmeticks, which, we think, will not be displeasing to the generality of our Readers. The first Article is upon the number 9. Mr. *de Fontenelle* observed formerly^P, that if you take any number which is exactly divisible by 9, as for instance

^P See Bayle's Rep. des Let. 1685. p. 944.

72, 423, 6543. and you cast up in one Sum the numbers expressed by the several numerical Figures, the Sum will always be either 9 or multiple of nine, less than the number proposed; thus 7 and 2, is nine, $4+2+3$ make nine, $6+5+4+3$ make 18, $1+8$ make 9, &c. The same Author further observed ^a, that this is not peculiar to the number nine, but belongs to all the numbers (1, 2, 3, 4, &c.) less than ten. This does not appear at first View: 21 is a multiple of seven; take $2+1$, it makes 3, which is not divisible by seven; but if you multiply 2 by 3, the difference of seven to ten, and add one to the Product; you shall have (three times 2 is six, add one it makes) seven. Thus 63 another multiple of seven, multiply six by 3, you have 18, add 3, you have twenty-one: take 168 (multiple of seven) divided into two parts, 1 and 68, multiply one by 3, you have three, add 6, you have 9, write 8 on the Unity-side of it, you have 98, which is a multiple of seven. Take 48, a multiple of 6 and of 8, first let us consider it as a multiple of 6, the difference of six and ten is 4, multiply 4 by 4, you have 16, add 8, you have 24, another multiple of six less than the former. Let us consider next 48 as a multiple of eight: the difference of eight and ten is two, multiply 4 by 2, you have 8; add 8, you have 16, another multiple of 8. It appears by this, that what at first seem'd peculiar to the number 9, seemed so only, because the difference of nine and ten is but one, and that the multiplying any number by an Unity does not alter it. Mr. De Cury, who has been a Teacher of the Mathematicks at Cambray, has found out a Demonstration

^a Ibid. pag. 1186.

demonstration of all this; but, says Mr. de Fontenelle, it was too algebraical to be inserted in the History of the Academy. In the close of this Article, Mr. de Fontenelle says, that if the Progression of Numbers, which at present is but ten, had been of more or less numbers, the last number but one would have took the place of nine. As he does not give a Demonstration of this, we think it will be curious enough to give Instances of it in this Article.

SUPPOSE then the Progression be of 12 numbers instead of 10, and to avoid Confusion, let us express the Progression in Greek Letters thus:

$\alpha, \beta, \gamma, \delta, \varepsilon, \zeta, \eta, \theta, \kappa, \lambda, \mu, \alpha\circ.$
 $1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.$

THE Figures, which express any number, multiple of 11, being summ'd up, must make eleven, or another multiple of eleven less than that which is proposed: in this new Progression 121 (a multiple of eleven) will be expressed thus $\lambda\alpha$, λ stands for 10^m, α for 1, 10 and one make eleven; again, $\zeta\varepsilon$ will stand for 77, another multiple of eleven; ζ is six, ε is 5, $6+5=11$.

THIS same number $\zeta\varepsilon$, (77) is a multiple of seven: the difference of seven and twelve is 5, multiply ζ (6) by 5, you'll have 30 ($\beta\zeta$) add ε (5); the Sum is 35 ($\beta\mu$) another multiple of seven: again multiply β (2) by 5, you'll have α (10), add μ (11) it will make $\alpha\kappa$ (21), a new multiple of seven; continue the same working, you will find $\alpha\beta$ (14), and finally μ (7). Thus

* That is, 12 times ten Unities; as in the ordinary Progression in 91, 9 stands for ten times 9 Unities.

it appears, that these Peculiarities of the Numbers, are occasioned by the particular way of reckoning by a Progression of ten Numbers. We could easily make it appear, that the same will happen in any other Progression, and in higher numbers, if we were not afraid of tiring the Reader ; they that are skill'd in Arithmeticks, may easily try it, after the hints we have here offered.

THE next Article treats of the *Game at Even or Odd*. One would think, that when a Person takes a number of Counters in his Hand, and proposes to another to guess even or odd, there is no more Advantage in saying the one than the other ; because there are not more even numbers than odd ones : but Mr. *Mairan* has found out and demonstrated, that there is always more Probability to win, by saying *odd*, than by saying *even*. Here follows the Demonstration of this seeming Paradox.

SUPPOSE the number of Counters in a Purse, out of which I am to take some in my hand, to make my Party guess even or odd, be odd ; as for instance 3. In this case I can take but 1, 2, or 3 Counters ; here you see there are two Chances for *odd*, and but one for *even* ; therefore the Advantage of guessing *odd*, is two against one, that is $\frac{1}{2}$. If the number of Counters be 5 ; I may take, 1, 2, 3, 4, or 5, there being here 3 Chances for *odd*, and but two for *even* ; the Advantage for *odd* is 3 against 2, that is, $\frac{1}{3}$. If the number of Counters in the Purse be 7, the Advantage for *odd* will be $\frac{1}{4}$. Therefore the Advantage for saying *odd*, when the number of Counters in the Purse is odd, may be express'd by the following Series, each Term

Term of which answers to the numbers of Counters in the Purse.

$$1, 3, 5, 7, 9, \&c.
\frac{1}{2} \frac{1}{3} \frac{1}{4} \frac{1}{5} \&c.$$

By which it appears, that if there was but one Counter in the Purse, the Advantage of saying odd would be infinite, since it would be 1 against 0.

If we suppose the number of the Counters in Purse be even, there will be no greater Advantage in guessing odd than in guessing even, because in that case the Chances are equal.

But as in playing at Even or Odd, it is generally unknown whether the number of Counters in the Purse is even or odd, and it can be either, the Advantage for saying odd is less by half, than it would have been, if it had been known that the number of Counters is odd ; therefore the Series, which in this last Case was $\frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \&c.$ becomes now, $\frac{1}{3}, \frac{1}{4}, \frac{1}{5}, \frac{1}{6}, \frac{1}{7}, \&c.$ It appears also by this Series, that the Advantage for saying odd decreases, when the number of Counters in the Purse increases ; because 1 being always the difference of the odd numbers above the even numbers, this 1 becomes less and less in proportion to the whole number, as the number increases. This is obvious to any one that casts his Eye upon the foregoing Series..

To make the Game equal, it should be known, whether the number of Counters in the Purse be even or odd ; if it be even, this alone makes the Game equal ; if it be odd, it should be known further, how many Counters there are in the Purse : suppose 7 ; in this case, he that is to guess must lay down one fourth of the

the Money more than his Party; suppose 4 Shillings against three: then the Game will be perfectly equal on both sides. We make use here of the first Series, and not of the second, because in the second it is supposed, that the number of Counter's may be even or odd; whereas to make the Game equal, it must be known which of the two it is. Mr. *de Fontenelle* makes some other Observations upon this Subject, after Mr. *De Mairan*; but we think it needless to transcribe them here.

We find in this History seven short Descriptions of so many Engines or Machines, which have been approved of by the Royal Academy; but as an Account of them would require a great many Words, we must refer the Reader to the Original itself.

It is well known, that when any Member of the Royal Academy dies, Mr. *De Fontenelle* is always obliged to make an Encomium upon him: we here meet with two of these Encomiums; the former of Father *Reyneau*, the other of the *Marechal de Tallard*. An Account of the first, we presume, will not be unacceptable to the Reader.

Charles Reyneau was born in the Year 1656. He entered among the Fathers of the Oratory when he was twenty Years of Age; his Superiors sent him to teach Philosophy at *Toulon*, and afterwards at *Pezenas*. Father *Reyneau* followed the new Philosophy, that is, that of *Cartesius*; which he could not profess, without being acquainted with Geometry: what made him the more apply himself to that Science, was, that in 1683, he was appointed to teach Mathematicks at *Angers*. All the Motives imaginable conspired to encourage him in this Study

Study: his Genius for Mathematicks, the Pleasure, so natural to Man, to spread and communicate to others, what he likes himself; the Desire he had of being useful, a Desire so effectual upon an honest Mind; his Inclination to perform his Duty, and perhaps his Love of Glory, (tho' he did not perceive it himself.) He studied all the wonderful Improvements of Modern Geometry; and for the use of his Scholars he undertook to bring into a methodical System, the most useful Discoveries in Mathematicks, made by *Cartesius*, Sir Isaac Newton, Mr. Leibniz, the two Brothers *Bernoulli*; and what was dispersed in the *Acta Lipsiensia*, the Memoirs of the Royal Academy of Paris, and in other Books more scarce or less known. From these several Materials, he composed his *Analyse Demontrée*, which he published at Paris in 1708, in two Volumes, in 4to. after having been employed 22 Years in teaching Mathematicks at Angers.

One could not, says Mr. De Fontenelle, form a regular Work, by joining together all the Historians or Chronologers, nor even the Natural Philosophers; their Schemes are too opposite; they are like Metals that won't mix. But all the Geometers are similar, all their Ideas are of the same kind, and may be connected together: yet it is not always an easy thing to connect them. Whatever Geometers have invented, is true; but they took different ways to come at the almost infinite number of Propositions they have found out; these must be gathered, and connected in such a manner, that they may all be drawn from the same general Principle. When they are thus linked together, they are of much greater Ad-

advantage to the Publick ; and if the first Inventors of them are more to be admired, he that knew how to render them generally useful, deserves more thanks.

Tho' the Success of the best Mathematical Books be very slow, says Mr. *De Fontenelle*, because few Persons are able to understand them; yet Father *Reyneau's Analyse Demontrée* was very quickly applauded, because they who made use of it to guide them in the Study of the new Geometry, found they had been well guided: and that Book is at present so much esteem'd, at least in *France*, that Father *Reyneau* is become the *Euclid* of the profound Geometry; and they, that will enter into its Mysteries, must begin with reading, and following the Method of the *Analyse Demontrée*. This is what Mr. *De Fontenelle* says: we don't pretend to detract from the Merit of Father *Reyneau's Work*, which we have read with pleasure; but we must own, that in several places he is a grea deal to prolix; he often gives several Methods of solving Problems, where one or two might have been sufficient. Besides this, his seventh Book is not very useful; in the third Section especially, and in the beginning of the fourth, he explains his Methods for finding out different Series to raise *complex Quantities* to any Power, and to extract the Roots of them; but all this may be done a great deal easier in Sir *Isaac Newton's way*.

FATHER *Reyneau* having published his *Analyse Demontrée*, which is intended for those only, who being acquainted with the first Principles of Mathematicks, desire to dive deeper into it; thought it his Duty, to be also serviceable to young Beginners. He printed in 1714, a Book
of

of Elements, intitled *La Science du Calcul*, of which the Royal Licenser of Books, a competent and impartial Judge, says, that tho' we had already several Books upon that Subject, we had yet occasion for this, in which every thing is treated as fully as is necessary, and with all the Accuracy and Clearness that can be desired. The first Volume only of his *Science du Calcul* is yet published; and the greatest part of the Materials, that are to make up the second, have been found among his Papers, but they want to be put in order, and this shall be done by a Friend of Father Reyneau, namely, Father Maziére, who has carried a Prize in the Royal Academy of Paris.

WHEN by the Regulation, made in 1716, that Academy acquired new Members, under the Title of *Free-Associates, Associez libres*, Father Reyneau could not fail to be one of them; and since that time, he paid a constant Attendance to their Assemblies, and always hearken'd with an inquisitive Attention to whatever Subjects were there treated.

TOWARDS the latter end of his Life, his Health being impar'd, he was obliged to take more care of himself, and to abate of his Study and other Labours, and decaying every day, he died February the 24th, 1728, aged about seventy two Years.

MR. De Fontenelle gives him this Character, that he was a very pious and humble Man, and a good Christian. He led a very simple and plain Life; Study, Prayers, and two mathematical Works are all the Incidents of it. He had few Acquaintances, his most intimate Friends were Father Malebranche, and the Chancellor of France.

THE Mareschal de Tallard's Encomium is to be found here, only because he was a Member of the Royal Academy; but as there is nothing in that panegyrical Discourse, that relates to the Republick of Letters, or that seems any way entertaining, we think it needless to give an Account of it.

In our next Journal we'll give an Abstract of the most curious Memoirs contained in this Volume.

A R T I C L E XVI.

A GENERAL DICTIONARY HISTORICAL AND CRITICAL, in which a new and accurate TRANSLATION of that of the celebrated Mr. BAYLE is included. The whole containing the History of the most illustrious Persons of all Ages and Nations, particularly those of Great Britain and Ireland, distinguished by their Rank, Actions, Learning, and other Accomplishments. In Folio.

NUMBER I. pagg. 80.

LONDON: Printed by NICHOLAS PREVOST,
against Southampton-street in the Strand.

THIS is the beginning of a Work, whose Importance is such, that it must necessarily be acceptable to the Public. 'Tis the first of the kind that was ever attempted in *England*, or in any other Country, probably upon account of the vast Difficulties that attend a due Execution of it. For as it cannot be perform'd by

by one single Man, so the several Authors must not only understand *Greek, Latin, and even the Oriental Languages*, but be Masters of the modern Tongues; and besides the Knowledge of History, Arts and Sciences, must have a critical Taste, and be exercised in the Art of Writing. And a Circumstance that is absolutely requisite in all learned and ingenious Performances, but more particularly in a Work of this kind, is, that the Authors must write with pleasure, each of them on the Subject in which he is most conversant: for very few are capable of writing upon all. And therefore such Writers as have a Taste for Poetry and the Belles-Lettres; such whose Inclination leads them to History, to Divinity, or Philosophy; such as have a Fondness for the Mathematicks or Physicks; should each treat of those Articles, which are relative to the Art or Science for which they have a Genius. From all this 'twill appear, that the Authors of such a Work must not be forced into it thro' necessity; as is the Misfortune of some, who therefore are oblig'd to write in a perpetual hurry, and toil like so many Day-labourers. Whether the Gentlemen concerned in this Work are well qualified for it, will appear by the first Number they now publish, tho' as they themselves observe, "some Allowances may justly be claim'd from the Consideration of the Difficulties, they must unavoidably have met with, at the first setting and digesting so comprehensive and arduous a Work." To this therefore we shall refer our Readers, and content ourselves with transcribing their Plan, as prefix'd to their N^o. I.

“ MR. Bayle’s Dictionary was so generally esteem’d, that it not only bore two Impressions in his Life-time, in 1697 and 1702, but has since been reprinted at Geneva in 1715, at Rotterdam in 1720, with his post-humous Additions (which were reprinted at Geneva in 1722, by way of Supplement) and lastly at Amsterdam in 1730; and notwithstanding the great Freedom with which the celebrated Author delivers himself on all occasions, yet a very beautiful Edition of this Work is now printing in France. And indeed tis a Library of itself, a noble Treasure of Erudition, in which an Account is given of the Lives and Writings of a Multitude of remarkable Persons, of different Ages and Nations. It differs * almost entirely from that of Moreri. ’Tis a Dictionary of a new and singular Kind, and comprehends a prodigious Variety of Particulars. In the Text or Body of the Articles, Mr. Bayle gives a succinct, tho’ very exact Account of those Persons whose Lives he writes: but then he fully gratifies the Reader’s Curiosity, by the Remarks subjoin’d to the Text, which are a Commentary on it. He there draws the Characters of such Persons, relates the Particulars of their Lives, discovers the several Springs of their Actions, and examines the Judgment that has been, or may be formed of them. He expatiates on the most important Articles of Religion, Morality, and Philosophy; and sometimes the Text seems to be written merely for the sake of the Notes. The Actions or Sentiments of an obscure and almost unknown Person give him an Opportunity of entertaining and

“ in-

* See Mr. Des Maizeaux’s *Life of Mr. Bayle*, prefix’d to the last French Edition of his *Dictionary*.

" instructing the Reader. Thus several Articles
 " which at first seem to promise little or nothing,
 " are often illustrated with the most curious Parti-
 " culars. He has every where performed the part
 " of an exact, faithful, and disinterested Histor-
 " rian, as well as of an impartial, penetrating,
 " and judicious Critic, &c."

" THE uncommon Applause this Work so
 " justly obtained, made those of our Nation,
 " who did not understand the Original, very
 " desirous of an English Translation ; and ac-
 " cordingly it was translated. But as this Ver-
 " sion was undertaken by several Persons, most
 " of whom were not only unacquainted with the
 " Author's Style and Manner, but unskill'd in
 " the French, and even in their own Tongue, it
 " was universally condemned, especially by the
 " best Judges, who were particularly offended
 " to find the Work castrated in several Places.
 " These Defects were prejudicial to the Book-
 " seller's Interest, as well as highly injurious to
 " the Author ; and indeed the whole appear'd
 " to be an Imposition on the Public : and yet
 " so great was Mr. Bayle's Fame, that this
 " Translation, which was at first sold very
 " cheap, was afterwards purchas'd at an exor-
 " bitant Price.

" BECAUSE these great Defects, the Greek,
 " Latin, Spanish, and Italian Quotations were
 " not translated ; and there being a multitude
 " of them, most of which are very curious,
 " such Readers as did not understand those Lan-
 " guages remained Strangers to a considerable
 " Part of the Work. We have remedied this
 " Imperfection, and in such a manner as we
 " hope will not displease. The Versions of the
 " Citations from the Classics are borrow'd from
 " our most eminent Translators ; and where

“ we had no Translations, we ourselves have
 “ attempted them. With respect to the modern
 “ Latin, Spanish, Italian, and French Poets,
 “ cited by Mr. Bayle, we either render them in
 “ Verse, or endeavour to convey the Sense and
 “ Spirit of them in poetical Prose. This, and
 “ the prodigious Variety of Subjects, Styles,
 “ and especially the Quotations from the old
 “ French Writers, were almost sufficient to de-
 “ ter us from attempting this Translation, tho'
 “ the inimitable Author himself had not been
 “ so vastly difficult.

“ FROM the above-mentioned Considerations
 “ we believ'd, that a new Translation of this
 “ excellent Work would be acceptable.

“ BUT as Mr. Bayle did not propose to com-
 “ pile a general Dictionary, and made choice of
 “ such Articles only as best suited his Views, or
 “ for which he had Materials already prepar'd;
 “ he omitted a great many Persons, illustrious
 “ for their Rank and Dignity, as Emperors,
 “ Kings, Princes, &c. or conspicuous for their
 “ Knowledge in the Arts, the Sciences, and polite
 “ Literature. We have therefore endeavour'd
 “ to supply this Omission, by interspersing Ar-
 “ ticles of such famous Personages throughout
 “ the Dictionary of Mr. Bayle, whose Articles
 “ we have likewise enlarged and compleated,
 “ wherever we apprehended it to be necessary.
 “ But with regard to our additional Articles,
 “ our View has been to make the Work curi-
 “ ous and instructive, rather than voluminous;
 “ for which reason we have excluded from them
 “ whatever relates to Geography, as being fo-
 “ reign to a Work of this kind.”

“ We cannot but observe here, that this Me-
 “ thod of interspersing the additional Articles, so

“ as

as to form one Body of the whole, is perfectly well calculated for the conveniency of Readers. For in case these Additions were printed in separate Volumes, the Reader must have both Mr. Bayle's Dictionary and these Volumes before him, and be obliged to turn perpetually from the one to the other. Besides, in order to make these Supplements in some measure intelligible and complete, several things must be brought into them from Mr. Bayle's Dictionary, and such Repetitions would swell the supplemental Volumes ; not to mention the Confusion this would create. But all these Inconveniences are avoided by joining them together in the same Order and in the same Work.

" We have selected from the French, Italian, German, Dutch, &c. Historical Dictionaries, all such Particulars as we imagined would improve our Plan : however, these Dictionaries were not barely transcrib'd, we having not only corrected the Errors with which they abound, but made very considerable Additions to such Articles as we have extracted from them. The Reader will likewise meet with a great number of new Articles, all which have been carefully drawn up from the original Authors, and generally in Mr. Bayle's manner ; that is, with critical and other Remarks subjoin'd to the Text, which will render the Work less voluminous.

" The French Editors of Moreri's Dictionary being retain'd by the Booksellers of Paris, were more industrious to swell the Work, than to make it useful to the Public. As to ourselves, we are determined to insert such Particulars only as we, presume may be essential. These Editors, who promis'd an Uni-

" versal Historical Dictionary, confin'd it too
 " much to the French Nation; whence it is,
 " that so many Articles are there found relating
 " to the Genealogies of the Families of France,
 " and so few relating to other Countries, espe-
 " cially Great Britain and Ireland. We have
 " therefore attempted to supply what was wan-
 " ting on this occasion, with as much Brevity as
 " was consistent with our Design, and have
 " been particularly careful to do justice, so
 " far as lay in our power, to the eminent Men
 " of our own Country. We shall be greatly
 " obliged to those Gentlemen who will furnish
 " us with Memoirs, and to such as shall ca-
 " didly point out any Errors we may commit
 " in the course of so laborious an Undertaking.

" EASTERN History is a spacious Field,
 " and furnishes very entertaining and extraordi-
 " nary Incidents. The Genius, Turn of Mind,
 " Manners and Customs of the various Nations
 " it treats of, differ so much from those on this
 " part of the Globe, that an Account of their
 " most celebrated Persons cannot but please
 " an inquisitive, intelligent Reader. We there-
 " fore hope, that our Researches into that Hi-
 " story, since it is so little known among us,
 " will be agreeable; especially as we have not
 " barely had recourse to Herbelot's Dictionary,
 " and other Works on that Subject, written in
 " the European Languages, but to the Oriental
 " Authors and Manuscripts.

" This may suffice concerning our general
 " Plan; and we hope, that what we now offer
 " to the Reader will not fall below it; with
 " respect either to the Matter, or the Execution;
 " tho' some Allowances might justly be claimed
 " from the Consideration of the Difficulties,
 " which

" which we must unavoidably have met with
" at the first settling and digesting so com-
" prehensive and arduous a Work."

THESE Gentlemen afterwards complain of the injurious Treatment they met with, from a Sett of Booksellers, who having employ'd People to make a complete and accurate Translation (as they are pleased to call it) of Mr. Bayle's Dictionary; trusting in their numbers, and their powerful Interest in the News-papers, by an unheard-of Piece of Injustice, would not suffer the Authors of this general Dictionary to advertise in them.

" We cannot (say these Gentlemen) here avoid taking notice of the Usage which we have met with from the Undertakers of a pretended Translation of Mr. Bayle's Dictionary, who have endeavour'd, by all the Artifices imaginable, to prevent the Public from knowing any thing of our Design. Does not this Conduct betray an extreme Diffidence of their own Version? And must not such a Partiality make all their subsequent Efforts against us ineffectual with all Persons of Judgment and Candor? And since they have thus appear'd the Aggressors, we may be allow'd to say, that it was imprudent as well as unjust in them to give us so much occasion of Resentment, whilst their own Translation is so obnoxious to censure, with regard to the Inaccuracies of the Style, the flagrant Mistakes of the Original, and the false Translations of the Latin, Greek, and Italian Quotations. This every one will be convinc'd of, from a few cursory Observations we have made upon their first Number, of which we shall give a short Specimen;

" tho' a slight Attention in their Readers might
" have spar'd us this Trouble.

" But we shall premise this general Re-
" mark concerning their pretended Translation,
" upon the most candid and impartial View of
" it, that 'tis either a Transcript of the former
" with its Errors, and a few slight Alterations
" in the Style; or that wherever a new Version
" is attempted, it has added new Blunders to
" the former."

FALSE TRANSLATIONS OF THE GREEK.

I.

The Original.

ΑΒΔΗΡΑΣ ΚΟΠΑΣ.

The just Translation.

Abdera the Virgin.

The pretended Translation.

P. 17. Marg. Note (2) upon Note [A].

The Maid of Abdera.

The Context might have directed the Translators to the true sense of the words; for we are there told, that *the most learned Antiquaries* (the word in the original is *Medallistes*, *Medallists*) understood it of *Diomedes's Sister*, who founded *Abdera*, and gave her name to the city.

II.

The Original.

αεροβάτης τρόπον τινα.

The just Translation.

He flew thro' the air, and over rivers, seas, &c.

The pretended Translation.

P. 4. Note [B] of the Article A B A R I S.

As if he had been *an inhabitant of the air*.

They misunderstood the word αεροβάτης, which signifies to *walk*, or *pass thro' the air*, and not to *inhabit* it. Porphyry, in his Life of Pythagoras, tells us that

Abaris

Abaris had the surname of Ἀιθέροβαῖτης, οἰκεῖος πέρι αἰθέρος, i. e. one who pass'd thro' the air; which Epithet is analogous to ἀερόβατης, which they render *an inhabitant of the air*. The old Translation had this passage more exactly.

FALSE TRANSLATIONS OF THE LATIN.

I.

The Original.

Post discessum ejus, qui mihi præproperus visus est.

The just Translation.

After his *Departure*, much too soon for me.

The pretended Translation.

P. 26. Note [D].

After his *Death*, which seem'd to me too hasty.

II.

The Original.

Ut quoties mibi a scholis reverso vacaret.

The just Translation.

As often as I was at leisure, upon my return from the Schools.

The pretended Translation.

P. 27. Marg. Not. (c).

That as often as she was at leisure, upon my return from the Schools.

III.

The Original.

Crebris oculos amor in se reflectebat, quam lectio in scripturam dirigebat.

The just Translation.

We gaz'd more frequently on one another, than on the *Lesson*.

The pretended Translation.

P. 28. Note [H].

Love oftner turn'd my eyes on her, than the *Intension of Reading* directed them to the *Scripture*.

Here *Scriptura* is translated *Scripture*, which it never signifies, unless the epithet *Sacra* be added to it. It means only *Writing*.

IV.

IV.

The Original.
Ex nostrorum animadversionibus.

The just Translation.
The Animadversions of Protestants.

The pretended Translation.

P. 21. Note [B].

My Animadversions.

Nostrorum here means those of our Religion, &c. as appears from the Context. The same Error occurs in the Version of the Quotation that immediately follows, where *ex suorum, hoc est Hæretorum hominum animadversionibus*, is rendered *his own*, that is, the Animadversions of an Heretic.

V.

The Original.
Rabbini, &c. ex iis Calvinus.

The just Translation.
The Rabbins, and after them Calvin.

The pretended Translation.

P. 23. Note [B] ABE L.

The Rabbins, and among them Calvinus.

This supposes *Calvin* to be a *Rabbin*; and it is plain they knew not who he was, when they call'd him *Calvin*, contrary to the general custom of our English Writers.

VI.

The Original.
Sciocet utrius prevalentem interficiant.

The just Translation.
And they should so far prevail as to kill me.

The pretended Translation.

P. 32. Note [Y].

To suffer them to prevail over me.

Here the most essential Word, *interficiant, kill me,* is entirely omitted in the Translation.

FALSE

FALSE TRANSLATIONS OF THE ITALIAN.

I.

The Original.

Per innanzi vi contentavate d'un poco di licenza ; bora,
la volete del pari ; *fra poco*, vorrete esser soli, & cac-
ciar noi altri fuori del regno..

The pretended Translation.

P. 14. Not. [C] of ABDAS.

The Translation of this passage is full of Blunders ; *vi contentavate* is translated, THEY pretend to be satisfied, instead of, YOU were satisfied. *Hora, la volete del pari*, then THEY desire to be upon an equality ; instead of, now you look upon yourselves as equals. *Fra poco*, next, instead of, in a little time. *Vorrete esser soli*, & cacciar noi altri fuori del regno. THEY aspire to govern alone, and at last they would drive us out of the Kingdom ; instead of, You'll be for reigning alone, and driving us out of the Kingdom.

FALSE TRANSLATIONS OF FRENCH.

I.

The Original.

Le Livre d'où j'empoigne ces, (touchant une vieille tra-
duction François de la Bible interpolée) a été fait
par un Ministre Wallon, qui ne manque pas de se
recrier sur la hardiesse que l'on a eué d'ajouter cer-
taines choses d'un côté, pendant que de l'autre on
faisoit des suppressions. Double attentat : Version ob-
reptice & subreptice ; traditions pueriles insérées :
& néanmoins, on ne promet dans la Preface, &c.

The just Translation.

The Book whence these particulars (*concerning an old interpolated French Translation of the Bible*) was written by a Walloon Minister, who does not fail to exclaim against the audaciousness of those, who thus added or suppress'd, as they pleas'd. A double crime this ! an obreptitious and surreptitious Version,

inter-

The pretended Translation.

—written by a Walloon Minister, who fails not to ex-
claim against the impudence of adding in some places,
and suppressing in others. But he is guilty of both :
in his own Version he has artfully foisted in some things,
and drop'd others ; besides inserting childish traditions ;
and yet he promises in the Preface, &c.

This is an egregious perversion of the sense of this
passage, and supposes that the Walloon Minister had
likewise given a Translation of the Bible, and been
guilty of the same faults which he had complained of in
the old French Translation ; which is absolutely false.
The old Translation of Mr. Bayle's Dictionary, which
the Undertakers of the present Complete and Accurate
one have themselves so highly condemn'd, has given the
just sense of this passage.

II.

The Original.

Préceda le mariage des deux frères.

The just Translation.

He died before the marriage of the two brothers.

The pretended Translation.

P. 23. Note [D].

His Death preceded the marriage of his two brothers.

His is not in the Original : the two brothers here in-
tended are Cain and Abel ; but according to their
Translation, the latter would be dead and married at
the same time. The old translation is right in this pas-
sage.

III.

The Original.

Divers jeux de Rhetorique.

The just Translation.

Several rhetorical flourishes.

The pretended Translation.

P. 23. Marg. Not. (22).

Some rhetorical pieces.

They were not entire pieces or tracts, but only some
occasional strokes of Rhetoric introduced in one of
the

the books of Beffelius. The old Translation has render'd this better, *several rhetorical fancies.*

IV.

The Original.

Mais comme on n'a que trop de penchant à entasser supositions sur supositions afin de faire trouver du merveilleux en toutes choses.

The just Translation.

But as Men are but too fond of starting a numberless multitude of hypotheses, purely to shew the marvellous in every thing.

The pretended Translation.

P. 24 in the Text.

But as we are apt to fancy we discover the marvellous in every story of this kind.

Here *entasser supositions sur supositions* is not translated; and *afin de faire trouver*, is render'd to *discover*, instead of *to shew*; and *en toutes choses*, *in every story of this kind*, instead of *in every thing*. The old Translation is much more exact.

V.

The Original.

Sous prétexte de quelques actions très-sales.

The just Translation.

Upon pretence of his having committed some crimes of a very obscene nature.

The pretended Translation.

P. 26. in the Text.

On pretence of some sinister management.

The old Translation has render'd it much more correctly, under pretence of some very foul actions.

VI.

The Original.

L'Ecolatre Anselme.

The pretended Translation.

P. 26. Text.

His Schoolmaster Anselm.

His is not in the Original. ECOLATRE does not signify a Schoolmaster, but a Canon, who holds a Prebend in a Cathedral, by which he is obliged to teach Philosophy and the Belles Lettres to his Brethren, and the Children of the Diocese. The old Translators, probably,

probably, understood the sense of this word much better than the present; tho' they have render'd it by a very unusual term, viz. the Scholaster *Anselm*.

VII.

The Original.

Abelard lui tendit des pieges par ces deux endroits.

The just Translation.

Abelard made these two *Paffions* subservient to his design.

The pretended Translation.

P. 27. Text.

Abelard laid hold of those two *Foibles* to ensnare him.

Here *endroits* is translated *Foibles*; and consequently, according to these Translators, Fulbert's desire that his niece *Heloise* should be made a *Scholar*, was one of his two *Foibles*.

VIII.

The Original.

Ils s'abandonnerent d'autant plus à ces sortes de plaisirs, qu'ils n'en avoient point gouté auparavant.

The just Translation.

Having never tasted such joys before, they abandoned themselves to them with the less reserve.

The pretended Translation.

P. 28. Text.

He indulg'd this pleasure the more, as he had never before tasted it.

The old Translation is right in this passage.

IX.

The Original.

Il ne faisoit plus que par maniere d'aquit ses fonctions publiques.

The just Translation.

Abelard now perform'd his public functions very carelessly.

The pretended Translation.

P. 28. Text.

He neglected his public functions.

The old Translation is much more exact.

X.

X.

The Original.

Il se choisit un lieu de retraite sur les terres du Comte de Champagne.

The just Translation.

He then withdrew to the territories of the Count of Champagne.

The pretended Translation.

P. 28. Text.

He chose a retreat upon the lands of the Earl of Champagne.

'*Terres* signifies the territories of some Lord or Prince, and not *lands*. Besides, *to chuse a retreat upon the lands* of a person, is a very odd expression. The old Translation has render'd *Terres, Dominions*; which is more agreeable to the sense.

XI.

The Original.

Lors qu'elle ne se trouvoit point d'humeur, ou que le respect de quelque fête solennelle lui inspiroit quelque scrupule.

The just Translation.

When she was not in humour, or was aw'd by the solemnity of some Festival.

The pretended Translation.

P 28. Note [H].

When she was out of humour, or the solemnity of a Festival inspir'd HIM with some scruple.

This supposes that Abelard chastised her on account of his own scruples. The old Translation has render'd this passage right.

XII.

The Original.

Sous le nom de Beauté.

The just Translation.

Under the name of Beauty.

The pretended Translation.

P. 28. Note [I].

Under

Under the name of the beauty.

In the Original *Beauty* is represented as a person.
The old Translation is right in this passage.

XIII.

The Original.

Le bien public obligeoit le Souverain.

The just Translation.

It was necessary these things should be conniv'd at for
the public good.

The pretended Translation.

P. 30. Note [O].

The public good oblig'd *the Sovereign* to use this in-
dulgence.

XIV.

The Original.

Les Jésuites ne plaisent point à ~~au~~ Souverain.

The just Translation.

The Government of Venice does not care for the Jesuits.

The pretended Translation.

Ibid.

The Jesuits there are disagreeable to the Prince.

In these two passages the Translators did not consider that they were speaking of the Government of Venice, where the words *Sovereign* and *Prince* are very improper.

XV.

The Original.

Un Seigneur Breton.

The just Translation.

A Nobleman of Britany.

The pretended Translation.

P. 31. [P].

A British Lord.

The word *British* can only be apply'd to Great Britain; whereas *Breton* means a native of *Britany* in France. The old Translation has retain'd the word *Breton*.

XVI,

XVI.

The Original.

St. Jerôme, dont l'amitié pour Paule servit d'entretien aux médisans.

The just Translation.

St. Jerom, whose Friendship for PAULA afforded an ample field for detraction.

The pretended Translation.

P. 31. Note [T].

St. Jerom, whose Friendship for PAULUS SUPPORTED HIM AGAINST CALUMNY.

Here *Paula*, a Lady, is mistaken for a Man ; and instead of St. Jerom's being supported against calumny, the case was just the reverse. This passage, which is so wretchedly perverted here, is tolerably well render'd in the old Translation.

XVII.

The Original.

Il ne se fit nul scrupule.

The just Translation.

His Marriage did not raise the least scruple in his mind.

The pretended Translation.

P. 32. Text.

He made no secret of his Marriage.

The old Translation has render'd this Passage right.

XVIII.

The Original.

C'est une marque qu'elle avoit demandé cette faveur.

The just Translation.

Which manifestly shews, that she had requested it as a favour.

The pretended Translation.

P. 32. Note [Y].

Probably she might petition for the favour.

The old Translation is right in this passage.

No. XXI. 1733.

VOL. IV.

X

OMIS.

HISTORIA LITTERARIA. N^o. XXI.

OMISSIONS.

I.

The pretended Translation.

P. 4. Marg. Note (3). upon Note [B] of A BARIS.

These two verses of Villon are left untranslated

*Non est, le deufz, un vif brasler,
Comme un chevaucheur d'escoulettes.*

Tho' they should burn him as a bag,
He's none of those....
Who of a broomstick make a bag.

II.

The Original.

On devoüoit une personne, & puis on l'affommoit à
coups de pierre.

The just Translation.

A Person was devoted to death, and afterwards ston'd.

The pretended Translation.

Omitted in p. 20. in the Text, line 7, after the
words *an Act of Religion*. This was omitted in the
old Translation.

IGNORANCE IN POINT OF LEARNING.

I.

The pretended Translation.

P. 9. Marg. Not. (76):

Laneu instead of Lufneu. Banage instead of Basnage.

These errors are barely transcrib'd from the old
Translation, and shew that the Translators very often
did not even consult the Original.

II.

The pretended Translation.

Ibid. Marg. Note (a) in ABBEVILLE.

Father *L'Abbe*, instead of *Labbe*; and so in every
other place where he is mention'd.

Such mispelling of names creates great confusion in
History. This name is right in the old Translation.

III.

III.

The pretended Translation.

P. 18. Marg. Not. 11. *Saumaise instead of Salmasius,*
as he is always call'd by us.

IV.

The pretended Translation.

P. 29. Note [M]. Mr. Wallis instead of Dr.; whence we may presume that they knew very little of that great man. The old Translation stiles him Dr.

INACCURACIES OF STYLE.

I.

The Original.

Dont l'imagination contagieuse, & les passions vêhementes fachent bien se faire valoir.

The just Translation.

Whose infectious Imagination and fiery Passions work
in a proper manner, &c.

The pretended Translation.

P. 19. Note [H]. Whose contagious Imaginations and vehement Passions knew how to gain Ground, &c.

The former Translation has made tolerable sense of this passage; but here it is absolutely unintelligible.

II.

The Original.

S'il mourut vierge

The just Translation.

Whether Abel died without having known Woman.

The pretended Translation.

P. 23. Text.

Whether he died a Virgin.

A Virgin is an expression never apply'd to a man in serious writings.

III.

The Original.

Adam & Eve sortirent vierges du Paradis.

The just Translation.

Adam and Eve did not know one another, whilst they were in Paradise.

HISTORIA LITTERARIA. N° XXI.

The pretended Translation.

P. 23. Note [B].

Adam and Eve left Paradise in a state of Virginity.
 It is extremely improper in our language to talk of
 a man's being in a state of Virginity. But perhaps they
 meant, that **Paradise was left in a state of Virginity,**

IV.

*The Original.***Qu'il (Abel) soit mort Garçon.***The just Translation.***Died without knowing Woman.***The pretended Translation.*

P. 23. Note [D].

Die a Bachelor.

V.

*The Original.***Qu' Abel a été Fierge, Pretre, &c Martyr ; trois qualitez, &c.***The just Translation.***Abel died without knowing Woman, was a Priest and
 a Martyr ; for which three Qualities, &c.***The pretended Translation.**Ibid.***That Abel was a Maid, a Priest, and a Martyr ; upon
 the account of which three Qualifications, &c.****Instead of Qualifications, the old Translation has
 Qualities, which is much more proper.**

VI.

*The Original.***L'Ecriture témoigne qu'il perit avec effusion de sang.***The just Translation.***The Scripture says, his blood was spilt.***The pretended Translation.*

P. 24. Note [G].

**For the Scriptures witness, that he died with effusion of
 blood.****To die with effusion of blood** is a very odd expression.
 The old Translation has render'd it much better, **that
 he perished by Bloodshed.**

VII.

VII.

The Original.

Cherchant avec ardeur les occasions de se signaler contre une Thèse.

The just Translation.

Seeking so eagerly to signalize himself in disputation, &c.

The pretended Translation.

P. 25. Text.

Greedily catching at every opportunity of distinguishing himself against some Thesis.

To distinguish himself against some Thesis, is a very whimsical expression.

VIII.

The Original.

Embrasser la religion des Chanoines Reguliers.

The just Translation.

Enter'd among the Canons Regular.

The pretended Translation.

P. 25. Text.

Embraced the Religion of the Regular Canons.

Religion is a Gallicism for a Religious Profession.

IX.

The Original.

S'il lui venoit quelque pensée, elle ne rouloit pas sur quelque difficulté philosophique; mais sur des chansons amoureuses, qui furent chantées long tems en plusieurs provinces.

The just Translation.

If ever he struck out a new Thought, it always turn'd on Love, and not on an abstruse point of Philosophy; and these Thoughts he work'd up into Songs, which were sung for many Years in several Provinces.

The pretended Translation.

P. 28. Note (1).

If any new Thought came into his head, it turn'd not upon any philosophical difficulty, but upon amorous Sonnets; which were sung a long time after in several Provinces.

The expression of *a new Thought's coming into his head, which turn'd upon amorous Sonnets*, has something of the jargon in it.

X.

The Original.

Quorum etiam carminum, sicut & ipse nosti, frequentantur & decantantur.

The pretended Translation.

P. 28. Note [I].

Many of which songs are *favourites*.

Favourite Songs is a common phrase; but *Songs which are favourites* is not English. Besides, it is unaccountable how *frequentantur* in the original can possibly be translated, *are favourites*.

XI.

The Original.

L'Abbé de S. Denis chassa les Religieuses d'Argenteuil.

The just Translation.

The Abbot of St. Denis expell'd the *Nuns*.

The pretended Translation.

P. 31. Text.

The Abbot of St. Denis expell'd the *Religious* of Argenteuil.

The old Translation has render'd it *Nuns*, as it ought to be.

XII.

The Original.

Il avoit lû quantité d'exemples de commerce impur entre des femmes & des hommes mutilés.

The just Translation.

He had read of several men, who, tho' *mutilated*, did yet engage in an impure commerce with women.

The pretended Translation.

P. 31. Note [T].

Having read many instances of criminal conversation between women and men, *who were disabled*.

Disabled is a strange expression for such a defect in men. The old Translators have render'd it with more propriety, *mutilated*.

XIII.

Art. 17. HISTORIA LITTERARIA.

XIII.

The Original.

Aimoit si ardemment Abélard, quoiqu'on le lui eût
châtré.

The just Translation.

Had so violent a passion for Abelard, altho' he was
emasculated.

The pretended Translation.

Ibid.

Fond of Abelard, tho' *unmann'd*, &c.

Unmann'd is an unusual term in that sense.

XIV.

The Original.

Fit tant de peur à l'accusé, qu'il *interjetta appel au Pape*.

The just Translation.

Which terrified him so much, that *he appeal'd to the Pope*.

The pretended Translation.

P. 32. Text.

So terrified the accus'd, that he *interpos'd an appeal to the Pope*.

To *interpose an Appeal* is not English. The old Translation has it much better, *be appeal'd to the Pope*.

INVERSION OF ORDER.

The pretended Translation.

The Articles A B D E R A M E and A B D E R U S
are placed before A B D E R A, which is contrary
to the Order of the Alphabet.

AFTER this Catalogue of Blunders, one cannot but admire the Wisdom of the Booksellers in preventing the Publick from being made acquainted with the Design of these Gentlemen. But to be serious : Is not this a felonious Combination to deprive People of their Property ? for we conceive that a Gentleman's Composition is as much his Property as Lands he

may have purchas'd. But if such a Monopoly as this is suffer'd, no Works will be publish'd but such as the Booksellers shall condescend to honour with their Approbation ; that is, such as they themselves have an extraordinary Interest in, how faulty and stupid soever they may be. But what can all this end in, but the Discouragement of Men of Genius and Learning, and consequently of the Extirpation of Polite Literature, and of all those Sciences which are the greatest Ornament of the Mind?

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A R T I C L E XVII.

The present State of LEARNING.

R O M E.

DR. Salinas has published a new Edition of St. Augustin's Life, written by Poffidius, Bishop of Calama, in Africa, his Disciple : *Sti.*

Sti. Aurelii Augustini Hippomensis Vita; Auctore S. Possidio Calamensi Episcopo. Ad MSS. Codd. recensita, notisque illustrata, opera & studio D. Joannis Salinas Neapolit. Can. Reg. Lat. ac Sac. Theol. Lector. In 8vo. He has put out at the same time, a Dissertation containing the Life of *Possidius*, compil'd out of St. *Augustin's* Works, and other ancient Writings: *De Vita & Rebus gestis S. Possidii Calamensis Episcopi Dissertatio, ex B. Augustini scriptis, Ecclesiasticisque Monumentis concinnata. In 8vo.*

THEY have lately reprinted here *Wading's Annals of the Franciscan Fryers: Annales Minorum, seu trium Ordinum à S. Francisco Instituto-rum. Auctore A. R. P. Luca Wadingo Hiberno S. T. Lectore Jubilato, & Ordinis Chronologo. Editio secunda locupletior & accuratior opera & studio R. P. Josephi Mariae Fonseca ab Ebora S. T. Lect. Jubilati, S. & U. Inquisitionis Consultoris, S. C. Confessor. Votantis, Episcop. Examinatoris, Ord. Discreti, & in Rom. Curia Comiss. Generalis. In folio. 8 vol.* *Wading* was born at *Waterford* in *Ireland*, in the Year 1588, and he died at *Rome* in 1657.

V E N I C E.

DR. Berkeley's *New Theory of Vision, &c.* has been translated into *Italian*: *Saggio d'una nuova Teoria sopra la Visione del Sig. Georgio Berkeley, ed un discorso preliminare dello stesso Autore. Tradotti d'all Inglese. In 12mo.* F. John Bernard Pisenti a Canon Regular Somasco, and Professor of Philosophy, is the Author of that Translation.

Sancti Aurelii Augustini Hippomensis Episcopi Libri xxii de Civitate Dei, castigati & illustrati opera Monachorum Parisiensium Sancti Mauri.

In

In hac Veneta Editione accedunt Collationes Josephi Blanchini Monaci Veronensis. In folio.

THE IV. Tome of Cardinal Bembo's Works has been deliver'd to the Subscribers. It contains some Pieces never printed before.

SIGNOR Antonio Vallisnieri has publish'd a Collection of his Father's Works : *Opere Fisico-Mediche Stampate & Manoscritte del Kavalier Antonio Vallisnieri, raccolte da Antonio suo figliuolo, Corredate d'una Prefazione in genere sopra tutte, e d'una in particolare sopra il Vocabolario della Storia naturale.* In folio, 2 vol.

THE new Editions of the Councils, in 23 Volumes in folio, will contain several Additions, digested by the Editor Signor Nicolas Coleti, a Priest of Moses's Church in this City. *Sacra-Sancta Concilia ad Regiam Editionem exacta, quæ olim quarta parte prodiit auctior, studio Philip. Labbei, & Gabr. Cossartii, &c. Nunc vero integrè insertis Steph. Baluzii & Job. Hardouini additamentis, plurimis præterea undecunque conquisitis Monumentis, notis insuper ac observationibus, firmiori fundamento Conciliorum Epochas præcipue fulcientibus, longè locupletior & emendatior.*

VERONA.

THE ingenious and learned Marquis Maffei has publish'd a Letter to Baron Bimard concerning some ancient Inscriptions : *Scipionis Maffei Marcionis Epistola, in qua tres eximiae ac nunquam anteà vulgare Inscriptiones exhibentur atque illustrantur.* In 4to. pagg. 14.

THE same Gentleman has put out his *Verona illustrata*, in four Volumes, 8vo. The first contains the general History of that City, and the History of Venice from its Foundation to the Arrival of Charles the Great in Italy. The second

second contains an Account of the *Veronese* Authors; and the third a Description of the most remarkable Things in *Verona*. The fourth Volume is a second Edition of Marquis *Maffei's* Treatise concerning the Amphitheatres, and particularly that of *Verona*.

M. *Vallasari* designs to publish by Subscription a new Edition of St. *Jerom's* Works. *Sancti Eusebii Hieronymi, Stridonensis Presbyteri, Opera. In decem Tomos distributa. Post Monachorum Ord. S. Benedicti, è Congregat. S. Mauri recensionem, denuò ad MSS. Codices Romanos, Ambrosianos, Veronenses, aliosque, nec non ad priores Editiones castigata, quibusdam ineditis Monumentis, multisque aliis S. Doctoris Lucubrationibus, seorsum tantùm antea vulgatis aucta, & Adnotationibus, Monitis, variisque Lettionibus continenter illustrata. Opera & Studio Dominici Valsarpii Veronensis Presbyteri. Opem ferentibus aliis in eadem Civitate Litteratis Viris, & præcipue Marcb. Scipione Maffeo. In folio.*

Tumermann has put out Proposals for printing by Subscription *Longinus's* Treatise of the Sublime. He intends to give the Greek Text, as it is in the Oxford Edition 1710, with four Translations, a Latin one taken from the same Oxford Edition, the Italian of *Pinelli*, another Italian of *Giovanni Fulgano*, never yet published, and the French one, as printed at the Hague in 1729, &c. In 4to.

F L O R E N C E.

F. *Orlandi* has given us the second Volume of the second Part of his *Orbis sacer & prophanus*, dedicated to *Don Carlos*. *Orbis sacer & prophanus illustratus. Pars secunda Europam continens. Volumen Secundum*

secundum in quo Etruriæ Regalis, sive Aunonarie Metropoles, tum Ecclesiasticæ, tum Civiles, eaturumque Urbes & Loca explicantur. Opus Ecclesiasticæ, & Prophanæ Historiæ, nec non Geographia studiosis apprime utile. Auctore P. Francisco Orlendio Ordinis Prædicatorum Magistro & in Universitate Pisana Theologicorum dogmatum publico Professore. In folio.

Eustathii Diaconi à Supplicibus Libellis, & Orationum Magistri, postea Archiepiscopi Tessalonicensis, Commentarii in Homeri Iliadem. Alexander Politus Florentinus de Cl. Reg. Scholarum piarum, nunc primum Latinè vertit, recensuit, Notis perpetuis illustravit. Accedunt Notæ Antonii M. Salvini. V. Cl. Tomus II. In folio.

P A R I S.

THE Benedictines have published the four first Volumes of their Edition of Du Cange's Latin Glossary : *Glossarium ad Scriptores mediae & infimæ Latinitatis*. Auctore Carolo Du Fresne, Domino Du Cange, Regi à Conciliis, & Franciæ apud Ambianos Quæstore. *Editio nova locupletior & auctior, Opera & Studio Monachorum Ordinis S. Benedicti è Congregatione S. Mauri.* In folio.

THERE will be two Volumes more, these four going no farther than the Letter O.

MR. Titon du Tillet has published a second Edition of his *Parnasse François*, in a small folio.

Histoire Romaine. Les Empereurs. Jule-César. Avec des Notes Historiques, Geographiques, & Critiques ; des Gravures en taille-douce, des Cartes Geographiques, & plusieurs Medailles Authentiques. Par les R.R. P.P. Catrou & Rouillé,
de

de la Compagnie de Jésus. Tome XVII. depuis
l'an de Rome 705 jusqu'à l'an 710. In 4to.

DR. Brown's Book of Vulgar Errors has been
translated into French : *Essai sur les Erreurs
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AMSTERDAM.

Bernard has just printed the fifth Volume of the Religious Ceremonies : Ceremonies & Coutumes Religieuses de tous les Peuples du Monde, représentées par des figures dessinées de la main de Bernard Picart : avec une Explication Historique, & quelques Dissertations curieuses. In folio. This Volume contains the Ceremonies of the Greeks, Armenians, Lutherans, and Dutch Calvinists.

The same Bookseller has also printed Superstitions anciennes & modernes : Préjugés vulgaires qui ont induit les Peuples à des Usages & à des Pratiques contraires à la Religion. Avec des figures qui représentent ces Pratiques. In folio.

HAGUE.

THEY have translated into French Mr. Tindal's Remarks upon Rapin's History of England ; and Mr. Whatley's Notes on Rymer's Abridgment : Remarques historiques & critiques sur l'Histoire d'Angleterre de Mr. de Rapin Thoyras, par N. Tindal, Maître ès Arts, & Vicaire du Grand Waltham dans le Comté d'Effex : & Abrégé historique du Recueil des Actes publics d'Angleterre de Thomas Rymer ; par Mr. de Rapin Thoyras ; avec les Notes de Mr. Etienne Whatley. 4to. 2 vol.

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OR, AN
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OF THE MOST

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Omnia nos tidem.* —————— Lucret.

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Art. XIX. *Sermons on the following Subjects, viz. Of the Universal Sense of Good and Evil, &c. By JAMES FOSTER.*

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Art. XX. *A Second Abstract of Mr. DE CROUZ's Examination of Pyrrhonism, Ancient and Modern. [See the first Abstract in No. XXI. Article XII. p. 226.]*

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Art. XXI. *A Specimen of Errors, Omissions, &c. in No. II. (containing eight Sheets) of the pretended Compleat and Accurate Translation of Mr. Bayle's DICTIONARY.*

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HISTORIA LITTERARIA.

ARTICLE XVIII.

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written by LEWIS ANTHONY MURA-
TORI. Vol. I. Fol. Printed at Mi-
lan. 1732.*

THE Works of *Sigoniis* are so vastly useful, I had almost said necessary to all those, who would have a perfect Knowledge of History, that the Publick cannot but be extremely obliged to the learned *Philip Argelati*, who intends to publish all the Works of *Sigoniis*, which were become very scarce;

scarce. The first Volume, which is now published, sufficiently shews the Editor is every way qualified for the Task he undertakes. He gives us in his Preface an account of what he has performed in this Volume, and of what he intends to do in the following.

THE Works of *Sigoni* have been printed several times ; but if the printed Editions only had been followed, we should not have had all the Works of that celebrated Author ; since several of them had never been published, and lay hid in some Libraries of Italy : Mr. *Argelati* has spared no Pains nor Cost to get all those Manuscripts, and he tells us that he has been successful in his researches ; so that we may be sure to have a compleat Edition of all *Sigoni*'s Works* ; tho' Mr. *Argelati* says, that for some reasons he cannot yet give us the Titles of the Manuscripts he intends to publish.

He has prefixed to this Volume the Life of *Sigoni*, which Mr. *Muratori* wrote at his request ; we'll give an account of it hereafter. Next follow the *Fasti Consulares* ; and, because, since the time of *Sigoni*, several Discoveries and Observations have been made upon that Subject, which shew that *Sigoni* was sometimes mistaken, it was necessary to make some Remarks upon his *Fasti*. The learned and reverend F. D. *Joseph Maria Stampa* has took that Task upon him : he has collected the Observations of the most famous Criticks, namely of *Petavius*, *Pigbius*, and *Almeloveen*, to correct the *Fasti* of *Sigoni*, from the time of *Romulus*, to that of *Julius Cesar* ; and from that time, to the Death of *Augustus*, he has made use of *Mediobardus*, *Pagi*, *Tillemont*,

* Except perhaps his Ecclesiastical History. See hereafter, Page 318.

Tilletmont, and *Blanchini*: from the Death of *Augustus*, to the Year of Christ 146, he has follow'd Cardinal *Noris*; and lastly, from the Year 146, to 284, the famous *Peter Reland* has been his Guide. But he does not follow his Authors so scrupulously, as never to dissent from them; for he sometimes takes the liberty to confute them by his own Observations. And as in order to settle the Chronology, it was necessary to enlarge upon some particular Points, Father *Stampa* has interwoven his Notes with several Dissertations. 1. Concerning the Year in which *Rome* was built, and that in which the Consuls were first established; of the Division of the Year in Months and Days, made by *Romulus*, alter'd by *Numa*, and corrected by the *Decemviri*, &c. 2. Concerning the Spoils or Booty taken from the Enemy, and concerning the general Assemblies or *Comitia* of the *Romans*: also concerning the different Opinions of Chronologers, about the manner in which *Rome* was first peopled, and their way of reckoning the Year. He has also inserted some other Dissertations concerning the Year in which Christ was born, and that, in which he began to preach after his Baptism; concerning his last Passover, and the time he lived upon Earth, which he maintains, was thirty-three Years. These Dissertations of Father *Stampa* are joined with his Notes, and are put under the Text of *Sigonius*. Father *Stampa* has also added a Continuation to the *Fasti* of *Sigonius*, since the Death of *Augustus*, where *Sigonius* ends, to the time of the Emperors *Dioclesian* and *Maximian*, where *Sigonius* begins his History of the western Empire.

The Books of *Sigonius*, concerning the western Empire, have been illustrated by Fa-

ther *D. Januarius Salinas*, a Man perfectly skilled in the History, and Laws of the *Romans*: He has also took care to distinguish the Orthodox Councils from the unlawful Meetings of the Hereticks. Thus much for the first Volume, and the Works which are now published.

THE second Volume will contain the twenty Books of *Sigonius De Regno Italæ*; that valuable Work will be rendred much more useful by the Cares of Mr. *Argelati* himself, and of *Joseph Anthony Sexius*, Keeper of the Ambrosian Library at *Modena*. This Library has furnished him with a great many ancient Records, which were unknown to *Sigonius*. He will also make use of several Charters and *Diplomas*, some of which have never yet been printed: The Collection of the *Italian* Historians has also been a great help to him, for illustrating that particular Work of *Sigonius*.

MR. *Argelati* tells us, that he does not yet know in what order the other Works of *Sigoniūs* will be placed; but he assures us, that they will come out with the Notes and Observations of the Learned, either already printed, or entirely new: and particularly to the following Books of *Sigonius*, viz. *De Antiquo jure Civium Romanorum, Italæ, ac Provinciarum, & De Comitiis, De binis Comitiis & Lege Curiata*, will be added *Prolegomena* by *Horatio Blanck*, and a continual Commentary by *John Madernus*, as also all the Notes and Observations that are to be found in *Gruter's Thesaurus Antiquitatum Romanarum*. The Editor also informs us, that a very learned Man, but too modest to permit that his Name should be published, has took

are to illustrate Sigonius's Books, *De Atbeniensium & Lacedemoniorum Temporibus.*

Sigonius has also written a Work on the Republick of the Hebrews, and Commentaries on *Sulpicius Severus*: these were printed in his Lifetime; he also wrote the History of the Christian Church, in eight Books; it is probable this last Work has never been printed, for Mr. Argelati says, he wishes he may find it; if he does, he intends to print it with the two last mentioned, in a Volume apart, and to illustrate them all along with Observations: Mr. Mafei takes upon him to write the Notes upon the Books concerning the Republick of the Hebrews. The same learned Gentleman will also add to Sigonius's Commentary on *Sulpicius Severus*, all such Notes and Observations of other Commentators, as are any ways useful or material, corrected and improved by himself.

THE sacred and the profane History of *Bologna*, written by Sigonius, will also be printed in this Edition, with explanatory Notes; Father Aloisius Rabbi has undertaken to illustrate the sacred History, and Mr. Alexander Macbiavel, a learned Civilian, the Profane.

MR. Argelati himself, as he very modestly tells us, has endeavoured to illustrate the Life of *Andrew Doria*, written by Sigonius, by adding to it Copies of the several Treaties of Peace and other publick Transactions relating to that Prince: These Copies have been communicated to our Editor, by Mr. Nicholas Dominicus Mutius. Mr. Argelati has also added some Remarks borrowed from the Latin and Greek Authors, to Sigonius's Life of *Emilius Scipio*.

FINALLY, there is a Book intitled *Judicium de Romanae Historiae Scriptoribus*, which has been

ascribed to *Sigoniūs*. Mr. *Argelati* tells us he has examined that Book carefully, and will print it with his Opinion, and with those of several learned Men: And to render all the Works of *Sigoniūs* more useful, he has added to it several Maps, and large Indexes at the end of each Book.

We come now to the Life of *Sigoniūs*, being persuaded that the Publick will be pleased to find here an Account of that Great and Learned Man. He was born at *Modena* in the Year 1523 or 1524. He studied Greek under *Franciscus Portus*, one of the most learned Men at that time, and Father of the famous *Emilius Portus*. *Sigoniūs* being sixteen Years old, was sent by his Father to *Bologna*, where he applied himself to Logick and Philosophy; he studied also Physick in that celebrated University: but he did it rather to comply with his Father's desire, than to follow his own Inclination; and when he was a little above twenty Years of Age, he left off the Study of Physick, and was received in the House of Cardinal *Grimano*, Patriarch of *Aquileia*, with whom he stayed but a few Months. For, taking a turn to *Modena* in the Year 1545, either to settle some Family Affairs, or, which is more probable, being secretly invited by his Friends there; they prevailed with him to stay in that City, where he was made a Professor of the Greek Tongue, in the room of *Francis Portus*, who had been elected Professor in the University of *Ferrara*. But as *Sigoniūs* was in a manner engaged with Cardinal *Grimano*, the Magistrates of *Modena* thought it their Duty to write a Letter to that Cardinal, acquainting him that they prevailed with *Sigoniūs* to stay with them,

them, and that they hoped the Cardinal would not be offended at it. He answer'd them in a very obliging manner, that he gave his consent to what they had done ; he also bestows a very great Encomium on *Sigoniūs*.

Sigoniūs being now Professor in his native Country, with a handsome Salary, applied himself very earnestly to his Study ; and all the time he could spare after his publick and private Lectures, he spent it in illustrating ancient History. He was assisted in this by *Lewis Castelvetro*, a Citizen of *Modena*, famous by his learned Works.

THE first Book *Sigoniūs* wrote, was the Life of *Cornelius Scipio Aemilianus* ; this he composed in his younger Years, but *Castelvetro* advised him not to publish it yet. *Sigoniūs* complied with his Friend's advice, but he had soon reason to repent it : For *Antbonio Bendinello* hearing that *Sigoniūs* had attempted to write *Scipio*'s Life, went upon it himself, and finished it in a little time, so that he published it at *Florence* in the Year 1549 ; which for that time at least render'd *Sigoniūs*'s Labours entirely useless : However, some time after he published his Life of *Scipio* ; whereupon he was accused by *Bendinello* himself of Plagiarism, as though he had borrowed all his Materials from that Author. In his Defence, he appeals to both these Lives, and desires that they might be compared, being confident that whoever compares his Life of *Scipio* with that of *Bendinello*, will be satisfied that he did not copy after *Bendinello* ; he adds, that what he wrote of *Scipio* was exceedingly admired by *Peter Francis Contareno*, a Man of great Learning and Judgment.

Sigoni^{us} did soon convince the World that he was capable of greater Performances, in which he could not be liable to the Accusation of Plagiarism. He published the Commentaries on the *Fasti* and *Triumphs* of the *Roman Commonwealth*, from the building of *Rome*, to the time of *Tiberius*: These Commentaries were first printed at *Modena* in 1550, dedicated to *Hercules II. Duke of Ferrara*; they were afterwards reprinted with Additions in 1556, dedicated to *Lawrence Priolo, Doge of Venice*: they have been since printed at *Basil* in 1559, and at other Places several times. This Work of Sigoni^{us} gave him a wonderful Reputation amongst all the Learned; and indeed 'tis one of the most useful Books that are extant, to understand thoroughly the *Roman History*.

Sigoni^{us} had been almost seven Years Professor of the Greek Tongue at *Modena*; when the Senate of *Venice* resolved to have that learned and famous Man in their City: accordingly, in the beginning of *November*, in the Year 1552, Sigoni^{us} went to *Venice*, and was installed the fourth of the same Month by a Decree of the Senate; succeeding, not *Baptist Egnatius*, as *De Thou* writes, but *Francis Robortello*, who had been promoted to the Professorship in the University of *Padua*.

Sigoni^{us}'s Task at *Venice* was to teach Rhetorick and Eloquence, which he did with a general Applause; and every Year he delivered publickly an Oration or Harangue on some curious Subject: seven of these Orations written in a very fluent Stile, are printed amongst his Works. In the Year 1553, he published a Book, intituled, *De Nominibus Romanorum, Of the Names of the Romans*; and in 1555, he printed

printed his *Scholia* on *Livy*, in which he illustrates the *Roman History*, and corrects the Errors of *Livy* himself, or of his Transcribers. These Works of *Sigonius* gave rise to a very bitter Dispute, which lasted several Years between him and *Robortello*. This last was indeed a Man of great Parts, and very learned; but it appears by what he wrote against *Erasmus*, *Egnatius*, *Alciat*, and other famous Men of his time, that he was sway'd, not by Emulation, but by Envy; magnifying to the utmost his own Writings, and despising and undervaluing those of others. He would fain have made the whole learned World believe that he alone had Wit and Judgment; that he alone could make new and wonderful Discoveries; and that those were guilty of the highest Crimes, not only who dared to differ from him in Opinion, but who did not bestow upon him and his Writings the most exorbitant Praises. He grieved to see that *Sigonius*, who was but a young Man still, should be preferred to him, a Man of Years, not only with regard to classical Learning and Eloquence, but also with regard to the ripeness and solidity of his Judgment. This induced him upon all occasions to criticise *Sigonius's* Works, and to calumniate the Author himself. *Sigonius* not being able to bear this Usage any longer, published two Books of Emendations, *Libros Emendationum*, and dedicated them to *Bernardo Naugerio*, a Senator of *Venice*, who was afterwards promoted to the Dignity of a Cardinal. In these Books, *Sigonius* vindicates his own Learning, and falls very heavily upon *Robortello*; he also took that Opportunity to answer to *Henry Glareanus*, who had attacked his Notes upon *Livy*. Thus the

misunder-

misperception between *Sigoniūs* and *Robortello* increased by these Books, and was probably to last for ever, if *Jerom Seripandi*, an eminent Cardinal, had not interposed between them. *Robortello* was now translated to the University of *Bologna*; and *Sigoniūs* happening to be in that City, *Seripandus* by his Ability and Eloquence so effectually prevailed upon these two illustrious Enemies, that he obliged them to be reconciled; they shook Hands together, and promised one another a constant Friendship. As soon as *Sigoniūs* had left *Bologna*, he wrote a very kind Letter to *Robortello*, who did not think fit to return an answer: Nay, he soon forgot his Prom., and began again to attack *Sigoniūs* with more Fury than ever. *Sigoniūs*, notwithstanding his literary Disputes, and his publick Employment, constantly exerted himself in labouring for the Good of the Republick of Letters. In the Year 1559, he published, with his Annotations, the Fragments of those of *Tully's* Books, which are lost; and in 1560, he printed the following elaborate Work, *De Antiquo jure Civium Romanorum: De Antiquo jure Italiae; & de Antiquo jure Provinciarum.* i.e. "Of the ancient Right of the *Roman* Citzens: of the ancient Right of *Italy*, and of the ancient Right of the Provinces."

Sigoniūs having taught Eloquence at *Venice* during eight Years, was translated in 1560 to the University of *Padua*, succeeding again *Robortello*, who had been made Professor at *Bologna* two Years before; and the next Year *Robortello* was again chosen by the Senate of *Venice* to teach polite Literature and moral Philosophy at *Padua*: These two Antagonists being now Professors in the same University, it was not long

long e'er high Disputes arose between them about the Place where they should read their Lectures: but they were soon composed by *Sigoniūs*'s complying with the Request of his Superiors; he chose for his publick Lectures the Place where *Romulus Amasæus* had formerly taught; maintaining nevertheless the same Honours which his Antagonist enjoy'd. But in the Year 1562, *Robortello* began again to kindle the Fire that seemed extinguished: he published an Advertisement, in which he promised, *Linguae latinæ rationem novo quodam modo se traditurum*; *tum de Dialogo se disceptaturum longe secus ac inepti & indocti quidam, quos refellere non erit alienum a re, ut discant postbac cautijs scribere.* That is, "that he would teach the Latin Tongue after a new Manner; and also that he would treat of Dialogues (that is, I suppose, the manner of writing by way of Dialogue) in a way intirely different from what some impertinent and unlearned Men had done, whom it would be proper to confute, that they might learn to write for the future with more caution." These last Words were levelled particularly at *Sigoniūs*, who the Year before had published a Book, intitled *De Dialogo, Of Dialogue.* *Robortello* attacked him most furiously in his private Conversations, as well as in his publick Lectures; and not only misrepresented *Sigoniūs*'s Works, but also blacken'd his Reputation. *Sigoniūs* in his own Defence laid *Robortello*'s Ignorance open to the World, and during thirty Days, he published every third Day a Sheet of Paper, in which he censured some Errors of his Antagonist: that same Year he gave an account of his Life and of his Family, to confute *Robortello*'s

Calumnies ; and printed it with the Title of *Disputationes Patavinæ*. In that Work he inveighs very bitterly against his Enemy ; and though he had been provoked to it, yet, as the Writer of his Life very justly observes, he would have gained a much greater Applause, if he had written with more temper and moderation, as becomes a Philosopher and a Christian. How this Quarrel ended is unknown, only it is certain that *Robortello* died the 18th of March, in the Year 1567.

Sigonius, though the Senate of *Venice* had engaged him for five Years, yet being chosen Professor in the University of *Bologna*, he left *Padua* in the Year 1563. The only reason why he left *Padua* before his time was out, was probably, that he could not bear any longer with *Robortello*'s Character ; nor live in the same City with a Man who hated him mortally, and whose Calumnies and bad Language he was obliged to hear every Day. Besides this, *Robortello* had Friends and Followers ; *Sigonius* was perhaps afraid of being killed in an University, where the great Liberty the Students enjoyed, occasioned very often Tumults and Sedition : he feared perhaps *Robortello* himself, who was a very passionate and brutal Man, and who had been banished from *Luca*, because he had committed a Murther there, when he was Professor in that City. It must also be observed, that in the very City of *Padua*, *Sigonius* had been attacked and wounded in the Face by one *Rhodoginus* ; whether that Man did it of his own accord, or whether he was hired to do it by some body else, is unknown : however that be, *Sigonius* was glad of the Opportunity which the Senate of *Bologna* gave him to leave *Padua*.

He

He went to *Bologna*, where, besides making him a Citizen, they gave him double the Salary he had in the University which he left. We find among his Works the publick Oration he made at *Bologna* the sixth of November, 1563, when he was installed in his Professorship. Here he applied himself to his Study with more Assiduity, if possible, than he had done before; and in the Year 1564, he published his Books *De Republica Atheniensium*, & *de Asbeniensium & Lacedemoniorum temporibus*; and the next Year he printed his Latin Translation of Aristotle's *Rhetoricks*.

In his Books *de Antiquo jure Civium Romanorum*, "Of the ancient Right of the Roman Citizens," he did not follow the Opinions of *Nicholas Grubius*, who published a Commentary *de Comitiis Romanorum*, "of the Assemblies of the Roman Citizens." This occasioned a new Dispute, but which was carry'd on with civility and moderation on both sides, the two Antagonists having a very great esteem for one another. *Grubius* published in 1565 his Answer to *Sigoni*, who published a Reply, with this Title, *Disputationes duæ de binis comitiis & Lege Curiata*, printed at *Bologna* the first of February 1566. The next Year *Grubius* put out a second Reply, intitled, *Refutatio ad posteriorem Caroli Sigonii refutationem*, after which the Dispute was ended. In the Year 1574, *Sigoni* published his Books *De Judiciis*, which *Rosinus* says*, are written with the utmost Care and Diligence, and are in the best order that can be wished.

Sigoni

* *Antiqu. Rom. Lib. IX.*

Sigonius publishing nothing since the Year 1566, to 1574; one might be apt to believe that he was become lazy, or that thinking his Reputation was well established, he imagined that he had no occasion to write any longer: but the true reason why he did not publish any thing during that interval, was, his being then employ'd in composing the History of *Italy*, beginning at the Declension of the *Roman Empire*: For which purpose he carefully searched all the ancient Records of *Italy*, and particularly of *Lombardy*; he examined either himself or by his Friends all the Charters of Popes, Kings, or Emperors, that were kept in several Cities, Churches, or Monasteries: Finally, he read all the Chronicles of *Italy*, or of particular Cities, that had been wrote since the Year 1000. This he himself tells us in the Preface to his History *De Regno Italiæ*, "of the Kingdom of *Italy*," which he published at *Venice* in the Year 1574. This is one of the most useful Books to understand the History of those dark Ages that preceeded the Restoration of Letters: and though some later Writers may have found some faults in this History of Sigonius, he does not deserve less Glory for it, since he paved the way for those who would illustrate that History after him. Sigonius began his History of the Kingdom of *Italy*, from the Invasion of the *Lombards*, that is, A. C. 565, and carried it to the Year 1199. But the Applause this Work met with, and the Encouragements and Prayers of his Friends, engaged him to write another History, beginning at the Year 284, and ending about the time when the Kingdom of the *Lombards* was established. This new Work he intitled *De occidentali Imperio,*

or *Of*

"Of the western Empire," and published it in 1577. Since that time he added five other Books to the fifteen of his History of the Kingdom of *Italy*, which brought that History down to the Year 1286; but he had not the Pleasure of seeing that Addition printed in his Life-time: it was published by *Alexander Caprara*, a Senator of *Bologna*, and a particular Friend of *Sigonius*, who had trusted him with all the Manuscripts he left behind him. And here we must take notice, after our Author, of the carelessness of those, who printed *Sigonius's History of the Kingdom of Italy* after his Death; they have left out the List of the particular Histories and Records of which he had made use, and which was printed at *Bologna* in 1567. This was a very great Omission, since it was necessary to preserve this Catalogue, that Posterity might know, not only how careful and exact *Sigonius* had been in searching those ancient Histories and Records, but also that there were anciently such Chronicles in the hands of private Persons, and such Charters kept in several Churches and Cities: for it's now unknown what is become of them, and they are irretrievably lost.

Sigonius, to leave with the *Bolognians* a perpetual Pledge of his Love and Gratitude, undertook to write the History of their City and Commonwealth. His Work was already very forward when he understood that it would by no means be acceptable to the *Bolognians*; this obliged him to enquire with more care and industry after new Records, by which he might write an History more honourable to the Citizens of *Bologna*, than that he had already begun; and having found such Records, he was

glad

glad that his Work had not yet been sent to the Press, being in hopes that he could now perform it with a better Success ; and render it more acceptable to the *Bolognians* : this History, containing six Books, was at last printed ; but our Author does not tell us in what Year or where. The Reader would perhaps be glad to know what it was the *Bolognians* found amiss in *Sigonius's History of their City and Commonwealth* ; our Author does not tell it us in this Place ; he only refers us to *Vincentius Borgbini*, in his Dissertation, *An Florentiæ Attilas excidium attulerit*, page 256. But in his Appendix to the Life of *Sigonius*, he tells us after *Caprara*, that *Sigonius* being a Man of a critical Genius, and a great lover of Truth, had probably said something in his History which the *Bolognians* did not like ; or, which seems more likely, that he had left out some doubtful Fact, which the *Bolognians* had flattered themselves would have been confirmed by his Authority ; as for instance, the pretended Origin and Antiquity of their University ; it was then with the Author's Impartiality that the *Bolognians* found fault. *Sigonius* also illustrated the Ecclesiastical History of *Bologna*, in five Books, intitled *De Episcopis Bononiensibus*. These were printed after his Death, by order of Cardinal *Paleotti*, Archbishop of *Bologna* ; and our Author says he is certain the first Edition is that of 1586 at *Bologna* by *Benatius*, though some think they were printed in *Sigonius's* Life-time.

Sigonius's Reputation was so great, that Pope *Gregory XIII* chose him in 1578 to write an Universal Ecclesiastical History : this *Sigonius* himself informs us of, in his Preface to his Book, *De Republica Hebræorum, Of the Republick of the Hebrews.*

Hebrews. This same Task had been before given to *Onuprius Panvinus*, a Man of great Learning and Judgment; but both he and *Sigoniūs* died in the middle of the Undertaking, and left the Glory of finishing it to Cardinal *Baronius*. All that *Sigoniūs* could do, was to lay the Foundation of a sacred History; which he did by his Commentary on the Ecclesiastical History of *Sulpicius Severus*, which he published in 1581, dedicated to Cardinal *Paleotti*. He also wrote seven Books of the *Republick of the Hebrews*, in which he describes their civil Government, which had been neglected by others. This Work, says our Author, is still very much esteemed by the Learned, though a great many Books have been written on that Subject since the time of *Sigoniūs*: his Book was published in 1582, dedicated to Pope *Gregory XIII*.

Sigoniūs offer'd also his Service to the Citizens of *Brescia**, to write their History; but why they let that Opportunity slip, is unknown.

In the Year 1583, *Sigoniūs* was again engaged in a literary War. There was published at *Venice* in the beginning of that Year, a Book, intitled, *Marci Tullii Ciceronis Consolatio, sive de Luctu minuendo*, without any Preface, without any Account where or how the Book was found, or who was the Editor of it. It was well known

* *Brescia* is the Capital City of the *Bresciano*, a Province in *Italy*, belonging to the *Venetians*. At the Declension of the Western Empire, *Brescia* became a free City; it was afterwards taken by the Dukes of *Milan*: but the Citizens of *Brescia* revolting from their Masters, gave their City and Territory to the *Venetians*, who possess it still: *Brescia* is a fortified Town, and has a Bishop Suffragan of the Archbishop of *Milan*.

that *Tully* had wrote a Book, to comfort himself in the Grief he had conceived at his Daughter's Death, and that there were some Fragments of that Book extant; *Sigonius* himself had published them with the other Fragments of *Tully* in 1559. The Learned lamented at the loss of *Cicero's Consolatio*: so that when the Book we mentioned was published, it occasioned a variety of Opinions amongst the Learned; some thinking it was the genuine Work of *Tully*, others pretending it was an imposition upon the Publick: among the latter, was *Anthony Riccoboni*, a Professor at *Padua*, and formerly a Scholar of *Sigonius*. *Riccoboni* wrote a Letter (dated April the 28th, 1580,) to *Jerom Mercurialis*, in which he endeavoured to evince the spuriousness of that Piece. *Sigonius* maintained the other side of the Question; he did not indeed positively assert that the Book was really *Tully's*; but he was persuaded that the spuriousness of it had not been well proved by *Riccoboni*. He published towards the latter end of the Year 1583, two Orations, intitled *pro Consolatione Ciceronis*, in which he endeavoured with great Learning and Judgment to confute all *Riccoboni's* Arguments. *Riccoboni* reply'd, and in the mean time he employ'd some eminent Persons, to desire *Sigonius* to leave the Decision of that Dispute to the Judgment of the Learned, the Matter of Fact being now sufficiently cleared up. These Persons accordingly desired *Sigonius*, as if it was of their own accord, not to dispute any longer; but *Sigonius* answer'd, that he could not comply with their Request, because the Arguments of his Antagonist did not appear convincing to him. He added, that he was determined to have the last

last Word; for though he should agree that the Book in question was not wrote by *Tully*, yet *Riccoboni's* Arguments appeared to him so weak, that he could not be convinced by them: and accordingly he published a third Oration against *Riccoboni*, which *Anthony Giganti* sent *Francis Vianelli* at *Venice*: but *Vianelli* would not print it then, for fear of offending *Riccoboni*, who was his Friend. But no sooner was *Riccoboni* dead, but that Oration was printed at *Bologna* in 1599, by *John Rubei*.

THE Reader may perhaps be pleased to know what Mr. *Muratori*, the Author of this Life of *Sigoniūs*, thinks concerning the Book we have mentioned. He does not tell us positively that *Sigoniūs* himself was the Author of it; but he says, this is now the common Opinion of the Learned, who think that *Sigoniūs* had a mind to try how far he could imitate the stile and manner of *Tully*; intending to declare himself the Author of it, if the Cheat had succeeded, and the Publick had looked upon that Book as genuine. Mr. *Muratori* seems very much inclined to be of that Opinion; for he tells us, that there could scarce be found another Man besides *Sigoniūs*, who could write a Book in such a manner, that *Tully* himself would not be ashamed to own it: and it is to be observed, that as soon as that Book was attacked as spurious, *Sigoniūs* alone maintained its genuineness, and did it with so much zeal and eagerness, that one could easily perceive it was his own cause he defended. Some Persons say, that *Sigoniūs* confessed to his Friends that he wrote the Book; but Mr. *Muratori* does not believe it: for, says he, *Anthony Giganti*, a particular Friend of *Sigoniūs*, declared, that he

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earnestly desired him to tell freely whether he wrote that Book or not, and that he constantly denied it. The same *Giganti* said, that he with *Fabius Albergatus* carefully examined all the Manuscripts which *Sigonius* had left behind him, in order to know whether they should not find something among them relating to *Cicero's Consolatio*; but that they could find nothing.

In the Year 1584, *Sigonius* intending to see his native Country and his Relations, went to *Modena*, as he used to do every Year; being at *Modena*, he was took with a violent Illness, of which he died in a few days, having first performed all the Duties of a Christian, says our Author; that is, having taken the Sacraments, as is usual among the *Roman Catholicks*. He was buried in a solemn manner in the Church of St. *Austin*, at *Modena*; but no Monument was erected to the Memory of this Great Man, no Inscription put on his Tomb; which Mr. *Muratori* very justly blames.

We have no occasion to enlarge upon the Praises of this learned and famous Author; his Works shew what he was, and are sufficient to make his Name immortal; and we cannot but congratulate the Publick for this complete and beautiful Edition of *Sigonius's Works*.



ARTICLE XIX.

Sermons on the following Subjects, viz.

Of the Universal Sense of Good and Evil, &c. By JAMES FOSTER.

London, Printed for J. NOON, at the White-Hart in Cheapside, 1733. 8vo.

p. 442.

THE Author of these Sermons is so well known by his excellent Treatise on the *Usefulness, Truth, and Excellency of the Christian Religion, &c.* that it would be needless to say any thing in favour of them. They will speak for themselves, let them but meet with impartial Readers.

THEY are sixteen in Number. The first treats *Of the Universal Sense of Good and Evil, on Acts xxiv. 25. And as be (Paul) reasoned of Righteousness, Temperance, and Judgment to come, Felix trembled.* — Mr. Foster, after having explain'd in few Words this Text, as far as it includes an historical Fact, draws from it the following Inferences, upon which he enlarges, as being the chief intent of his Sermon.

I. *That there is, even in the worst of Men, a natural Conscience of Good and Evil, which in very few, if any, Instances, is entirely extinguished.* The Advocates for Vice and Licentiousness, have represented our Notions of Right and Wrong, as the Effects of Education, Custom, and Superstition. But, 1st, let them examine all Ages and Histories, and they will never find that Superstition had such a steady and universal Influence, as Notions of Morality. 2^{dly}, A Man, by the use of proper Arguments, may

convince great Multitudes of the Absurdity and Folly of any *established Superstition*; but let him use the utmost Sophistry to confound all Distinction between *Virtue* and *Vice*, to prove that these are only *empty Names* invented by *Priests* and *Politicians*, he will make but few Proselytes, nor even be able to impose on himself, so far as to be firmly established in such a wild Opinion, without having, at any time, *uneasy Suspicions*, and some mixtures of *Jealousy* and *Distrust*. 3dly, In all Ages, those who differed most about external Rites, and particular Forms of Superstition, have unanimously agreed in asserting the sacredness of moral Obligations: All which, taken together, is the strongest Presumption imaginable, that the universal Sense of Good and Evil, is a *natural Principle*, and has not its foundation in *Fancy* and *Enthusiasm*. But 4thly, a direct and undeniable Proof of it, is, that all the Duties of Morality approve themselves to our best and purest Reason; whereas Superstition can never stand an exact and critical Enquiry. Hence it is, that the more the Mind considers the Rules of Virtue, the more it is convinced of their Importance and Necessity. Witness the *wisest* in all Ages, who have had the most refined Sentiments of Morality, and urged the strictest regard to it in all its Parts.

But here the Author observes, that if Notions of Morality were only to be acquired through Study and Reflexion, the good effect of them would frequently be obstructed, because the Decisions of Reason are slow, and formed by a train of Deductions and Inferences, which all Men are not equally capable of; and therefore God has implanted in our Nature

Nature a kind of Sense of Good and Evil, an immediate Perception of the Beauty of Virtue, and the Deformity of Vice. - And this he takes to be what is most properly meant by *natural Conscience*, which, however it may be corrupted and obscured, the worst of Men can't entirely get rid of.

THE second Observation Mr. Foster makes upon the Text, is *what a miserable thing it is to have a Conscience burthen'd with Guilt, in that a Man dares not trust to himself to think, for fear of being alarm'd, and filled with Terror and Confusion.* This was manifest in *Felix*; and this is the Case of all such as indulge to any kind of vicious Excesses. They do what they can to divert all grave and serious Reflections, to continue stupid and insensible. But when any thing happens that gives a shock to the Mind, and puts them upon thinking, they are soon rous'd out of their *Lethargy*, and entertain'd with none but dark and gloomy Prospects; they tremble.

THE third Inference from the Text, and a very natural one, is, *that inculcating the great Duties of Morality, and inforcing the Practice of them, from a regard to the future Judgment, is TRUE GOSPEL PREACHING.* It is evident from the thing itself, that the supreme Rectitude and Happiness of human Nature, must be the ultimate view of every divine Revelation, and consequently of the Gospel. From whence it follows, that the Practice of moral Duties is infinitely preferable to *Speculations, Faith, Orthodoxy, Mysterys, and alterable Forms and Modes of Worship.* So, to preach Christ, as our Author expresses himself, " 'tis not to use his Name as a Charm, to work up our

" Hearers to a warm pitch of *Enthusiasm*, without
 " out any foundation of Reason to support
 " it.——'Tis not to make his Person and his
 " Offices incomprehensible.——'Tis not to
 " exalt *his* Glory, as a kind condescending
 " Saviour, to the dishonour of the supreme
 " and unlimited Goodness of the *Creator* and
 " *Father* of the Universe; who is represented
 " as stern and inexorable, expressing no in-
 " dulgence to his guilty Creatures, but de-
 " manding full and rigorous Satisfaction for
 " their Offences.——'Tis not to encourage
 " *undue* and *presumptuous* reliances on his Me-
 " rits and Intercessions, to the contempt of
 " Virtue and good Works. No: But to re-
 " present him as a *Lawgiver*, as well as a
 " Saviour, as a *Preacher of Righteousness*, as
 " one who has given us a most noble and
 " complete System of Morals, enforc'd by
 " the most substantial and worthy Motives;
 " and to shew, that the whole Scheme of our
 " Redemption, is a *Doctrine according to God-*
 " *lineess.*""

This is evident beyond all reasonable Dis-
 pute, from the Text, and the Verse imme-
 diately preceding; but more particularly from
 the Method of Christ himself and his Apostles.
 So that all those who decry moral Virtue, to
 recommend Faith, &c. do in effect, though it
 may be not designedly, subvert the fundamen-
 tal Principles, both of natural and revealed Re-
 ligion. The Author goes farther, and says,
 that not only the inculcating, but reasoning
 about Points of Morality is the very best way
 to propagate the Knowledge and Practice of
 Christianity, as it appears from the Conduct
 of St. Paul, who is described in the Text, as
reasoning

reasoning with *Felix*, of Righteousness, Temperance and Judgment to come. And, indeed, "whatever will not stand the Test of free Argument and Inquiry, can't be the Religion of reasonable Beings, nor proceed from a wise and beneficent Governour ; but is fit only for a TYRANT to enjoin, and for SLAVES to submit to."

The fourth and last Inference from the Text, is, that *a Sense of Guilt makes those things the Objects of Aversion and Horror, which naturally yield the highest Delight and Satisfaction.* There is nothing more excellent and amiable, than the Practice of all the Duties of Justice and Temperance ; and yet *Felix* was shock'd at those strict Obligations. The future Judgment of Mankind is, in itself, far from being an Object of Terror ; but when St. Paul began to discourse about it, *Felix* immediately trembled for the fatal Consequences of his vile Conduct. To a guilty Sinner, this is so tremendous a Scene, that the mere Prospect of it fills him with Agony and Confusion.

THE second Sermon is intitled, *The Characters of the righteous and good Man compared, or Benevolence the noblest Improvement of social Virtue.* The Text is, Rom. v. 7. *For scarcely for a righteous Man will one die ; yet peradventure, for a good Man some would even dare to die.* Mr. Foster, considering these Words as an independent Proposition, grounds his Discourse entirely on St. Paul's Observation, that Men have a much greater Esteem of kind and generous than of merely just Actions ; and undertakes to shew, that this is not owing to Education, Fancy, and Enthusiasm, but founded

on

HISTORIA LITTERARIA. N^o. XXII.
on right Reason, and a true Judgment of the
intrinsic Nature and Differences of Things.

He first gives a short sketch of the Characters of the *righteous* and *good Man*, taking these Words in a limited Sense, and understanding by the *Righteous* the Man who confines all his Duty to the Rules of strict Justice ; and by the *good Man*, he who is kind, generous and charitable. As they are distinguished in the Text, there must be some difference between them, and that difference can be no other than what is here observed ; besides, this is the Sense those Expressions have frequently in the Scriptures.

This being premis'd, the Author delineates in few Words the respective Characters of the *righteous* and *good Man* ; and then shews the vast superior Excellency of the latter. This appears at first sight, from the Consideration of the two Characters truly drawn, and placed in the same View. The Mind of Man is so framed, as immediately to prefer generous Beneficence to strict and rigid Justice. But there are, besides, three or four particular things in which the Superiority of the *good Man* will be readily acknowledged.

And, first, his Character is much more *amiable* in itself. *Justice*, indeed, is rational and becoming, but no Man will say that it has any thing great and generous in it, because 'tis the least Degree of Virtue that can be supposed in social Life. 'Tis approv'd of, but not admir'd. 'Tis what all have an undoubted right to claim, and therefore there is properly no Merit in it. But disinterested, generous, diffusive *Benevolence* is the highest Perfection and Glory of human Nature. It argues true greatness of Mind, and is a Virtue that Men of mean and narrow Spirits cannot practise. 'Tis not only a *right*,
but

but a *beautiful* Character, that charms the Beholders, and attracts universal Esteem and Love. *2dly*, The *good Man's* Character is more useful than that of the merely *righteous* or *just* Man. By *Justice*, Men's Properties are indeed in a good measure secured, and Injury and Violence, and consequently much Confusion and Mischief in the World, is prevented; but the greatest part of the true Enjoyments of Life, of the Conveniences and Comforts of it, arise from Benevolence. Without Justice, Societies could not subsist; but without Benevolence, if they might possibly subsist, (which can hardly be imagined) they would infallibly be miserable. *3dly*, The Influence of the *good Man's* Character is abundantly more *extensive* than that of the *just Man's*. *Active Justice* is generally confin'd to a narrow Circle. All those, with whom we have no Dealings or Commerce, cannot receive any benefit from it. But Persons of whom we know nothing, with whom we never had any Communication, and who are at the greatest distance from us, may feel the kind Effects of our Generosity and Compassion. *Lastly*, what evidently shews the superior Excellence of *Goodness* to *strict Justice*, is that when a Man is just, but not benevolent, he can't be suppos'd to act from a right Principle. Not in obedience to the *Authority of God*, which would not suffer him to neglect one of the most important Laws he has given to Mankind. Nor from a regard to the *Fitness of the thing itself*, because that likewise would influence him in a stronger manner to the exercise of Benevolence, which is a much more *exalted* Virtue. On the contrary, the *good Man*, in the utmost extent of that Character, is *universally Good*, and can't but

but have the *noblest* Views, and an uncommon *Generosity* and *Greatness* of Soul. He imitates the Father of the Universe, and acts from the same sublime Motives, and in pursuance of the same most excellent and worthy End.

MR. *Foster* concludes his Discourse by two general Inferences, from what has been said. The first is, the great Wisdom and Goodness of God in the Frame of human Nature, which is so formed, as strongly to approve of kind beneficent Actions, even when it has no particular Interest in them, and to prefer them to all the Duties of strict Justice. He has not only endued us with Reason, whereby we are capable of contriving and consulting for the good of others, but planted in us strong Instincts and natural Propensions to Kindness and Compassion, on which the Welfare of Society, and the general Happiness of our Fellow-creatures, in a great measure, depend. The second *Inference* is, the Excellency of the Christian Religion, which has carried this noble Principle of *Benevolence* to its highest pitch, and improv'd it to the utmost Perfection it is capable of. The whole strain of Christianity is Love, Harmony and Peace, Condescension and mutual Forbearance, tender Mercy and Compassion. But yet upon this very account, it has been censur'd, and charged, with having given general and loose notions of Charity, and passed by two of the most sublime and noble instances of Benevolence, viz. *private Friendship*, and *the Love of our Country**. Therefore the Author, in a second Discourse (which is the third of the Volume) on the same Text, endeavours to answer that Objection.

In

* See *Characteristics*, vol. I. p. 99;

IN order to it, he, I. settles the Notion of private Friendship, and the Love of our Country, and shews how far they are truly virtuous and honourable: And then, II. he offers a few things, more directly, to vindicate the Christian Benevolence against the Objection just mentioned.

'Tis undeniable from constant Experience, that both these Principles, which some People look upon, as the most Heroick Virtues, have been grossly abus'd. Private Friendships have been only little Parties in Vice and Mischief, and publick Disorder; and an Attachment to the Interest of particular Societies, a vile Conspiracy against Justice, Honour, Liberty, and the Peace and Happiness of the World. 'Tis necessary, therefore, to settle their proper Bounds. Private Friendship is an *unnatural* Passion, and ought to be rooted out of the Mind, when it is inconsistent with the Love of our Country, and much more with the general Good of Mankind; otherwise it would introduce the utmost Confusion, and an intire Subversion of Order and Government. And when it is not only contrary to the publick Happiness, but has no direct Influence to promote it, it must be a mere Matter of *private Conveniency*, or else of *Humour and Fancy*, or an Effect of *the Love of ourselves*, and consequently nothing meritorious and heroick. From whence it follows, that it has nothing generous and praiseworthy in it, but as it tends to cultivate and improve *universal Benevolence*.

BESIDES, all Friendship must be founded in Virtue. This is the only Ground of a true Esteem and of a steady Confidence. 'Tis in this way alone, that it can be at all useful, and promote the

Wel-

Welfare of the Society. 'Tis this that distinguishes true Friendship from the vile Cabals of Robbers and Traitors, of Men of dark and mischievous Designs. So that the Love of a Friend must be proportioned to his real Merit, and we ought to prefer every Man before him, that has really a more excellent and useful Character. There is something in almost all Accounts of private Friendship, that is in a great measure *mechanical*, or *wild and romantick*; and which, consequently, must be carefully separated from a true Friendship, that Reason may approve and justify.

THE Author applies the same Rules to the *Love of our Country*, and then concludes in this manner. " It appears upon the whole, " that both these Principles are only so far " amiable and generous, as they are Branches " of *universal Benevolence*. Nothing can be a " virtuous, a great or noble, but what is also " a *useful Quality*; and 'tis an infallible right " Rule of judging in all Cases of Benevolence, " which may seem to clash and interfere with " each other, to aim at the *greatest and most* " *extensive Good*. So that, if there be a real " Necessity, I am to sacrifice my Friend for " the sake of my Country, and my Country " for the general Happiness of Mankind. " Universal Benevolence, therefore is infinitely " the most exalted and heroic Spring of Action, " because the universal Good can't be pursued " to an Excess; but private Friendship and the " Love of our Country may be so perverted, " as to become mischievous and destructive " Principles. The former is intirely *disinterested*, " and can proceed only from the Love of " Goodness, and, consequently, is a most
God-

" Godlike Disposition ; the latter may both
 " spring from selfish little Motives, and termi-
 " nate in a narrow private Interest.—And this
 " alone is sufficient to vindicate our Saviour's
 " Scheme of Benevolence, and give us a high
 " Idea of its Excellency and Perfection."

NEVERTHELESS, Mr. Foster has thought fit to offer in the *Second Place*, a few Things, more directly, in answer to the Objection that has been made against Christianity, from its not recommending, particularly, private Friendship and the Love of our Country. And 1st, It has been already hinted, that the Christian Principle of universal Benevolence includes both these, so far as they are founded in Reason, and have any thing virtuous and praise-worthy in them. A Command to promote the general Good, necessarily implies all the proper means of doing it ; and consequently, every Instance of private Friendship, and Zeal for the Interests of particular Communities, that appears to have this natural Tendency. So that, in this view, Christianity may truly be said to have recommended private Friendship and the Love of our Country. Especially, if we consider, that general Rules for the right Conduct of Life, are alone *eternal* and *unchangeable* Morality ; and that the true Application of them to particular Cases must be left to every Man's own Reason, because it depends on a Variety of Circumstances, that alter the Expediency of Things. Apply this to the Point before us, and the Objection against Christianity will fall to the ground.

THE Author observes farther, that general Benevolence is a fix'd, immutable, and universal Duty. Whereas Friendship, according

ding to the noble Author of the *Characteristicks* (see Vol. I. p. 98. in the marginal Note) is a *peculiar Relation*, form'd by a Consent and Harmony of Minds, as well as founded in Virtue. From whence 'tis an undeniable Consequence, that it can't be every Man's Duty, since it evidently depends on Circumstances that are quite out of our power. So that the recommending Friendship *in the general*, must have been, not only needless, but very absurd.

LET us consider, 2dly, that there has been very little need in any Age, to put Men upon cultivating particular Friendships, and the Love of their Country, because they have a natural Inclination to both ; and the only danger is, that they will carry them to such an *Excess*, as to be prejudicial to the general Good. The Experience of our own Times, and the History of all Ages, is an ample Justification of the Truth of this Remark. "Friendships, says "Mr. Foster, have always been frequent enough. "But of what kind are they? Do they not "spring from *Humour* and *Caprice*, from a "Harmony of *odd, whimsical* and *unaccountable* "Tempers, from *Singularity* and *Selfishness*? "Or are they built upon the solid foundation "of Honour and Virtue? In like manner, "Zeal for the Interest of a particular Country, "is it not *universal*? But then is it truly *benevolen*t and *publick spirited*? Far from it? 'Tis "more commonly an absurd and childish Preju- "dice, that makes Men so extravagantly fond of "themselves, as to treat all other Nations with "Insolence and Contempt.'Tis a Zeal that makes "an *Idol* of our Country, and is ready to sacrifice "even the good of the whole Species to it." There was no reason, then, why our Saviour should

should particularly inculcate these things. His business was rather to prevent and rectify the Abuse of them, to give a check to such narrow limited Affections; and this he has effectually done, by inflicting the Obligations of *universal Benevolence*, which will regulate all inferior Affections without destroying them.

3dly, There was a *particular Reason*, from the Circumstances of the World at that time, why the Christian Religion should not directly and strongly recommend the Love of our Country, *viz.* Because then, this principle was so much abus'd, as to be a *general Nuisance*, and triumph over Justice and Humanity. The Jews were so partially fond of their own Nation, that they look'd upon themselves as the only Favourites of Heaven; which made them severe and rigid in their Censures, and morose and unsociable to all who were not of their Religion. And as for the *Romans*, whose Love of their Country is represented as the very perfection of heroic Virtue, they were the *Plagues* and *Scourges* of Mankind, and had actually carried their Arms and Conquests, and, together with them, Terror, Slavery, and Ruin, thro' the greatest part of the then known World. Was this now a time to recommend narrow Views and an Attachment to particular Societies? The proper Lesson to be inculcated, was certainly *universal Goodness*, in order to put a stop to the Progress of Ambition, Avarice, and Luxury, which had subverted Liberty, Justice, and all social Virtues, and which proceeded from an *Excess* of the Love of our Country.

Lastly, Tho' the Christian Religion has not particularly enjoin'd private Friendship, and the

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Love of our Country, yet 'tis a *false Insinuation*, that it has given no Encouragement to them. For we have in the Life of *Christ* himself, an eminent Example of each of these Principles, which is equally binding as an express Law, upon all who acknowledge his Authority. St. *John* was his intimate Friend, and he is accordingly described in the Gospel, by this Expression, *the Disciple whom Jesus loved**. And was not his weeping over *Jerusalem*†, from a sense of its impending Ruin, a noble proof of his ardent Concern for the publick Welfare? Were not all his Labours and Sufferings, and even his Death for the good of his Country? Add to this, the Example of St. *Paul*, who was so transported by his Affection for his Countrymen, as to wish that the greatest of Evils might befall himself, even *to be accursed for Christ* || ; if by that means, he might be the instrument of their Salvation. "These, says the Author, are Instances, than which, if we take in all Circumstances, none ever were, or can be, more great and heroical ; and had they been found among the old Greeks, or *Romans*, they would have been celebrated with the most labour'd and magnificent Encomiums, &c."

THE fourth Sermon treats of *the Image of God in Man, or the Excellency of human Nature*, on Gen. i. ver. 7. the former part. So God created *Man in his own Image, in the Image of God created he him*.

MR. *Foster* begins with observing, that there is no part of Knowledge more necessary towards the regular Conduct of Life, than the right knowledge of human Nature ; and yet, there's

none

* Joh. xix. 20. † Luk:xix. 41. || Rom. ix. 3.

none more neglected, and to which Men are generally more Strangers. This appears, especially, from the hideous Notions People are apt to entertain of their own Frame and Constitution. It has been represented in so *base*, *disagreeable*, and *monstrous* a Form, that the contemplation of it must needs be frightful and shocking to a generous Mind ; as having lost its noble powers of Reason and Liberty, and being the seat of nothing but irregular, impure, and mischievous Passions ; as incapable of any thing that is good and virtuous, and prone to all manner of Vice and Wickedness. To vindicate our Nature from such false Notions and unjust Reproaches, the Author shews first, where in the Image of God, in Man, consists ; and then, he proves that not only the *first Parents* of the human Race, but *all Mankind* since, notwithstanding the corrupt and degenerate State of the World, were originally formed after that Image.

MAN is a Being partly *sensitive*, and partly *rational*. There can be no Resemblance of his Creator in the sensitive part of his Frame, because God is a pure and infinite Spirit. It remains then, that he can bear the Image of the Deity, only in his intelligent Nature. And 1st; in his *Reason* and *Understanding*, whereby he is capable of discovering all those Truths, which are necessary to the right Management of his Conduct, and to secure his Perfection and Happiness ; capable of considering and examining the Nature and Consequences of Things, of judging impartially of their Advantage or Disadvantage, of their Lawfulness or Unlawfulness, and of making a free and wise Choice. 2d, The Image of God, in Man, consists in the *moral Rightitude*, in which he was created ; in his

Passions being in a regular State, and subject to the Government of Reason, which directed him to the Practice of all his Duties, and particularly of the most universal and generous Benevolence, which is one of the brightest Characters of the Deity. To these two things, the Reason, and *moral Rectitude* of Man, may be added his *Dominion* over the inferior Creatures, by which he was to be the *Representative* of the great Author and Governour of Nature, in this lower World, and to dispense his Authority.

Now, that, in all these respects, not only the first Parents of Mankind, but all their Descendants, were originally form'd after the Image of God, will appear from the following Reflections. None will deny that Men are *reasonable* Creatures, and that their Reason is able to discover the Truth, to make considerable Improvements in Knowledge, and in all important Circumstances, to distinguish between Right and Wrong, Good and Evil. So that, in this particular, they still evidently retain the Image of God. But the question will be, whether in their *original Formation*, before they are perverted and corrupted by prejudices of Education and Custom, the influence of evil Examples, and vicious Habits wilfully contracted, they continue still to bear the Image of their Maker with respect to *moral Rectitude*.

To prove that this is really the Case, the Author observes, that Men having a Principle of Reason and Liberty, they must be capable of knowing and chusing what is just and good, as well as of governing their animal Passions, by keeping them within due Bounds; and he asserts that this is the direct Tendency of human Nature

Nature, even in its present State. " For instance, says he, is it not agreeable to human Nature to reverence the great Author and Governour of the World, and secure his Protection and Favour by an Imitation of his Perfections, and an Obedience to his Commands? Does not Nature teach us to be just and charitable, to compassionate the miserable, and relieve the distressed? —— Is it not natural to us, to seek and endeavour to promote our own Happiness; and consequently, to mortify all those evil Appetites, which are the Sources of Corruption and Misery? Or does our Nature direct us to rebel against the Author of our Being, to prey upon our Kind, to delight in Oppression and Injustice, and in the Misery of our Fellow-creatures, and to be agitated by wild and extravagant Desires, which sink us even below the Condition of Brutes? Mankind may indeed degenerate into this miserable State; but still, all must allow, that this is not *human Nature*, but a most dreadful *Depravation* of it; for our reasonable Nature teaches us to abhor these things."

THERE is, it is true, a Sickness and Disorder in our mortal Frame, introduced by the Fall; which may be supposed, in some measure, to affect the Mind. It may be a Clog upon our reasoning Powers, and strengthen the animal Passions. But this, says Mr. Foster, is entirely a *natural*; and not a *moral* Defect; which can't arise, in any Instance, from bodily Constitution, but only from a Perverseness and Depravity of the Will. And such natural Disorders are only, like external Objects and Circumstances, Occasions of, and Temptations to Vice, and consequently

quently of no weight against any part of the preceding Argument.

He afterwards observes, that the grand foundation of Men's Error in judging of these things, has been this, either that they have taken their Estimate of human Nature from the *sensitive* and *brutal* part of it, and not from the *intelligent* and *moral*; and represented to their Minds, as the *original State* of it, such evil Dispositions and Habits as are of their own creating; or else, that they have understood particular passages of Scripture, which give the Character of the most profligate and abandoned Sinners, as describing the *natural Temper* of all Mankind; and strain'd strong *figurative Expressions*, which are very frequent in the Eastern Languages, to their highest Sense, contrary to the general Design of the Revelation, as well as the plain Reason of Things.

As to the Dominion over the inferior Creatures, it is manifest that Man continues still to bear the Image of God in that respect. The *inanimate*, *vegetable*, and *animal* World are useful to him various ways; some by their Labour, others for Food and Cloathing: and not only administer to his Necessities, but contribute jointly to the Conveniency and Ornament of Life. " And, says Mr. Foster, it may be questioned, whether it would be possible for him, " in some Instances, to exercise his Dominion, " in the Manner he now does, were it not for " a kind of *Instinct* planted in the Nature of " Animals, to acknowledge him, as their su- " perior Lord."

From what has been said, the Author draws some useful Inferences, which we shall pass by, except the third, in which he asserts, that since

we

we believe that we were made in the Image of God, and to act in imitation of his Example, 'tis our Duty to exercise our Dominion over brute Animals with Lenity, Moderation, and Mercy. " For, says he, by unnecessary Severe-
ties and Cruelties towards them, we manifest
a barbarous and savage Temper of Mind, and
consequently that we have lost those Sentiments of Goodness and Pity, which are our most glorious Resemblance of the great Creator.—And I can't help observing upon this occasion, that our Treatment of brute Creatures, who, in respect of their many Services to Mankind, as well as from the regard due to our *common Creator*, have a claim to much better Usage from us, must be matter of great Uneasiness to Persons of a benevolent and generous Disposition; not only upon the account of the Misery which they endure, but because the barbarous Instruments of their Misery are so far from having that merciful Temper, which the Christian Religion recommends, that they seem, almost, to have forgot common Humanity." Mr. *Foster* might have back'd these judicious Reflections with the Words of *Solomon*, (Prov. xii. 10.) *A righteous (or a good) Man regardeth the Life of his Beast.*

IN the fifth Sermon, the Author proves that *God is not an arbitrary Being*, on Rom. ix. 20. *Nay, but O Man, who art thou that repliest against God?* He begins with pointing out two or three things, that are not imply'd in these words. And first, We ought not to infer from them, that God is a despotic arbitrary Sovereign, whose Will is the only Rule of his Actions.

Tho' he be supreme and accountable to none
he always governs himself by the eternal and
unalterable Rules of Wisdom, Equity and Good-
ness. His Will is not, *itself*, the Standard and
Measure of Right; but there is an intrinsick
necessary Difference, in the Nature of Things,
between Just and Unjust, Beneficence and Cruelty,
that cannot be alter'd by the Authority, Will,
or Determination of any Being whatsoever. In-
deed, what God wills is always right and fit,
always, upon the whole, the fittest and best. But
why? not merely because he wills it, but be-
cause he is necessarily wise, just, and good.

" THERE cannot be, says Mr. Foster, a
" more dishonourable Reflection on the Deity,
" than to suppose he acts without a Reason,
" merely from *Humour*, and *arbitrary Pleasure*.
" It represents him as a *Tyrant*, not as a *wise*
" and *righteous* Governour. It renders him
" frightful to our Contemplation, the Object
" of *Aversion* and *Horror*, and destroys all ra-
" tional Esteem and Love of him, and Confi-
" dence in him.—It renders him infinitely
" more *formidable* than any *earthly Tyrants* ever
" were, or can be, even those who have been
" the greatest Scourges and Plagues to Man-
" kind, because he is possesst of almighty and
" uncontroulable Power; and the Thought of
" almighty Power, that is not directed by Wis-
" dom and Goodness, must fill the Mind with
" the utmost Astonishment and Terror. Shall
" we then give such a *reproachful*, such a *de-*
" *testable* Character of the most perfect, the
" most amiable of all Beings?—Shall we
" picture the very *best* of Beings as the very
" worst? And represent him, in whose unerring
" Wisdom, strict impartial Justice, and uni-
" versal

" versal unchangeable Goodness, the whole
" Rational World have the highest Reason to
" rejoice, as one that every wise Man must wish
" not to exist?"

2dly, It can't be inferr'd from the Text, that Men are not to enquire into the reasons of God's Proceedings; or that they are in no Cases able to judge of the Justice of his Methods of Providence. For God himself, in the Scriptures frequently appeals to them concerning it. From whence 'tis plain, that he would not have us *believe implicitly* that any thing is just, because he does it; but only requires of us to approve of it so far, as we can reconcile it to the *general Principles of Justice and Equity*. Which Principles must, consequently, be the same both with respect to God and Man. If they are different with respect to our Maker, and are something *mysterious*, and *incomprehensible*, *we know not what*, 'tis impossible we should be able to determine, in any Instance, whether the divine Conduct be just, or unjust; for how can we judge *without Ideas*? And thus, an essential Perfection of the Deity will be impossible to be demonstrated by us, which, notwithstanding, is a fundamental Principle of all Religion.

THERE is a Phrase commonly used, which perhaps has led some Persons into the before mention'd Mistakes, viz. that the end which God designs in all his Actions, in the Creation and providential Government of the World, is *bis own Glory*, The Expression itself is undoubtedly capable of a just and rational Sense, but has been grossly misapplied, and made to signify, what it can never fairly signify, something distinct from, and even inconsistent with the

the Exercise of Justice and Goodness. And, indeed, 'tis natural for Men to interpret it agreeably to the Notions they entertain of God. So, for instance, if they imagine it to be the chief Attribute of the Deity, that he is strict and rigorous in punishing, his Glory will be most eminently display'd, when he is most *stiff* and *inexorable*, when he has most of *stern inflexible Severity*, and least of *Mercy*. But if we believe him to be necessarily *wise*, *righteous*, and *good*, it will then be his chief Glory to exercise an *equal* and *impartial*, but at the same time a *gracious* Providence over all his Creatures, and invariably to pursue the fittest Measures to promote the general Good. And that this is the Case, will evidently appear, if we consider, that the *Glory of God* can never be a distinct Consideration from the Exercise of his moral Perfections for the Happiness of his Creatures; or rather, that in this very exercise his Glory especially consists, because in this View he appears most excellent: and a Defect in *Power*, *Knowledge*, or *Extent of Dominion*, would not stain and obscure his Glory in any degree of Comparison like Acts of *Injustice* and *Cruelty*.

THE Author, in the second place, mentions briefly a few Cases, to which if they could happen, and were urged as Objections against the Providence of God, the words of the Text, *Nay, but O Man, who art thou that repliest against God?* would not be a sufficient, and rational Reply. " In general, says he, such an Answer must be very weak and trifling in all cases, that are evidently repugnant to Justice and Goodness. Thus, if we could suppose, that God had absolutely determin'd the final and eternal Misery of great numbers of his

" his rational Creatures, or that he tempted
 " and excited them to Sin, that he enjoin'd
 " impracticable Duties, and punished any for
 " not believing or not doing Impossibilities ;
 " if these extravagant things, I say, could be
 " supposed of the supreme and all-perfect Be-
 " ing, who is *righteous in all his Ways*, and
 " whose *tender Mercies are over all his Works* ;
 " it would be the most impertinent thing in the
 " World, to think to satisfy the Reason of
 " Mankind, by resolving all into his Sov-
 " reignty, and saying, *who art thou that repliest*
 " *against God?* The Sovereignty of God, and
 " his Right to act as he pleases in Cases where
 " Justice is not concerned, is not the thing dis-
 " puted, but his *Equity* and *Goodness* ; which
 " can only be vindicated by shewing, either
 " that the above-mention'd methods of acting
 " are not Instances of *Arbitrariness* and *Cruelty*,
 " or that Arbitrariness and Cruelty, which are
 " reckon'd monstrous Crimes in all other Be-
 " ings, are no *Blemishes* in God's Government
 " of the World."

Lastly; Mr. Foster inquires, to what Cases the Words of the Text may be *properly* applied : And in order to it, he examines the particular Argument the Apostle was pursuing, and to which they immediately relate. He shews by a natural Connection and Paraphrase of this whole Chapter, which has been so confounded and darkned, that it relates only to God's dealing with *Nations* and *collective Bodies* of Men ; and not to his Favour or Displeasure towards *particular Persons*, and determining absolutely, without any regard to their Actions, their *eternal State* hereafter. The Argument then, that St. Paul pursues, is only this, that God might

might dispense his *extraordinary Favours* as he saw fit, and consequently, eminently distinguish one Nation, and pass by others without the least *Injustice*; and that to censure such a proceeding in the *Proprietor and Sovereign Disposer* of all Things, was arrogant and presumptuous. And from hence we learn, to what questions the words of the Text may be *properly* and *justly* applied, viz. to such as these;—Why God vouchsafes a Revelation of his Will to *some Nations*, and not to *others*?—Why, for example, he has not made the Christian Revelation *universal*?—Why does he permit *moral* and *natural Evil*?—Why has he not made all intelligent Creatures of the *biggest Order*, and communicated to all *equal Degrees* of Perfection and Happiness? Nothing of this can be shewn to be contrary to Justice, because they are all Favours which his Creatures have no right to *claim*. And therefore in these, and all other Cases of a like nature; where Justice is not concern'd, which have no Appearance of *Malice* or *Cruelty*, but are Considerations of *Wisdom* only; 'tis very *pertinent* and *rational* to say to an Objector, Nay, but O Man, who art thou, that repliest against God?

FROM what has been said, the Author draws the two following Inferences. 1st, How necessary 'tis that we consider the *Uses* to which Passages of Scripture are applied, and don't argue *generally* from what is only adapted to a *particular Case*. “ This is, says Mr. Foster, “ one Reason why Texts have been so abominably perverted, and strained to such *absurd* and *unnatural Senses*, as are not only contrary to their true Design, and the general Scope and Tenor of the Revelation, but strikes

" strike at the Foundation of all Religion." 2dly, Let us cultivate in our Minds the highest Reverence of God, especially the most honourable Apprehensions of his *moral* Character ; and being persuaded that all his Counsels are the Result of *infinite Wisdom*, and that his Will is ever determin'd by the *biggest Reason*, let us humbly acquiesce in all the Methods of his Providence.

THE Subject of the sixth Sermon is *the Abuses of Freethinking*, on Galat. v. 13. *For, Brethren, ye have been called unto Liberty, only use not Liberty for an occasion to the Flesh.* The Author begins with observing, that there is not a more valuable Blessing in human Life, than Liberty. Civil Liberty is the Basis of all social Happiness, and *Liberty of Conscience* the only Foundation of a rational Religion. When this latter is restrain'd, we are treated rather like *Brutes* than Men ; i. e. Creatures indued with moral Powers, and accountable for their Actions. But because the World is apt to run into *Extremes*, St. Paul in the Text advises the *Galatians*, not to mistake *Lasciviousness* for *Christian Liberty*. Mr. Foster considers the Subject in a different Light, suited to the Complexion and Genius of the *present Age* ; and enquires into some of the chief Abuses of *Freethinking* ; by which it happens, that what is really the peculiar Honour, and greatest Advantage of our intelligent Nature, becomes a *Reproach* to it, and is attended with most injurious Consequences.

And first, embracing the Principle of Liberty has ended, with many, in *Infidelity*, or a disbelief of all Religion. 'Tis most evident, that Infidelity never more abounded than in this Age of

of free Inquiry. Whence can this arise? Certainly, not from a thorough and impartial Examination, from a superior Understanding, or more adequate and enlarged Views of Things; but oftentimes from Ignorance, superficial Enquiry, and even from that Prejudice and implicit Faith, which the Monopolizers of Reason and Free-thinking so loudly disclaim. But here the Author would not be thought, by any thing he is advancing upon that subject, to discourage the most rational and free Examination of all religious Principles, be they ever so sacred and venerable, and transmitted down with ever so much Awe and Solemnity by our Fore-fathers; nor would he be thought to assert, that any Man is oblig'd to receive a Revelation, which, upon mature Deliberation, appears to be unworthy of God, and repugnant to the Reason and Nature of Things. For his only Design is to point out some false Principles, which are all *an Abuse* of the true Principle of Liberty, and by which 'tis highly probable many of the professed Admirers, and zealous Espousers of it, have been led to a disregard both of reveal'd and natural Religion.

IT frequently happens, that Men finding in time, that some Doctrines, which before they look'd upon as very important, nay essential Parts of Christianity, are *absurd* and *irrational*; they presently conclude that Christianity *itself* must be false, because such Doctrines, which are erroneously reckon'd as parts of it, cannot be true. Thus, for instance, a Man is convinc'd that God can't be an arbitrary Being, who has no regard to the moral Fitness of things; or an ill-natur'd Being, who, purely for the ostentation of his uncontrollable Power and Sovereignty,

reignty, has absolutely determin'd the final Misery of great numbers of his reasonable Creatures. But these pass, among many, for important Principles of the Christian Religion, and therefore, Christianity is an Imposture.

But why, says Mr. Foster, may not Christians *misrepresent* the Doctrines of the Religion which they profess? Or is it reasonable that any Religion should be condemn'd, before 'tis examin'd, merely from *Hearsay*? Is this *Freedom of Thought*, and *rational Enquiry*? Far from it? 'Tis rank Prejudice under the cover of that amiable Name; and a Prejudice, which if it was suffer'd to prevail in all cases, would render it impossible for Men to distinguish between *true* and *false* Religions. For there's nothing so extravagant but may be charg'd upon the best and most unexceptionable Scheme in the World, as easily as upon the worst. Besides, such a Conduct as this, I mean, concluding that because one thing is false, another which has no relation or connection with it, is so likewise; argues a very shallow Judgment, and a great Confusion of Thought.

THE same may be said in respect of some, who think, that because they have a Right to reject all pretended Principles of Religion, which are contrary to Reason, they may likewise throw off the belief of every thing that they can't fully account for. They imagine themselves, for example, no more oblig'd to believe a Providence, because the visible Course of Things is perplex'd and intricate, full of apparent Disorder and seeming Injustice; than they are to receive such Doctrines as assert that God is a rigorous, severe, and inexorable Sovereign, that delights in the Misery of his Creatures, &c. This is another too common Abuse of Liberty, leading to

to a Disbelief even of the first Principles of natural Religion ; an Abuse that argues great *Narrowness* of Mind, and what Persons of any *Compass* and *Freedom* of Thought can't be guilty of. A free Enquiry necessarily supposes, as the Foundation of it, a *modest* Temper of Mind, conscious of its own Weakness and Imperfection, which always restrains from passing a Judgment, or determining concerning the Truth or Falseness of Things, about which, we have no *Ideas*, and which are beyond the *Reach* of our present Faculties.

AGAIN, some seem to mistake *Liberty* for a *Right to dispute every Thing*, and cavil at all religious Principles, which are, commonly receiv'd. The great Delight of these People, who are often to be met with, is to puzzle a Controversy, and start Objections against some Point or other of reveal'd Religion ; not from a Desire of having them consider'd or solv'd, but from *Vanity*, a *Spirit of Contradiction*, or an odd Affectation of *Free-thinking*. Be their private Sentiments concerning Christianity what they will, they can't take it amiss if they are rank'd on the side of *Infidelity*, because they are always talking against Religion, but never defending it. Besides, supposing they have, at first, no Design to hurt Christianity by their cavilling at it ; yet their Thoughts being continually turn'd against it, they come at last to think that their Objections have some weight, and by degrees to imagine that they are more and more important ; and in the End, that they are of sufficient Strength to overthrow the Christian Religion, and prove it an Imposture : And thus, what was at first only *Vanity*, *Diversion*, or *Contradiction*, may by degrees be confirmed and settled *Infidelity*.

Besides,

Besides, the Opposition such Persons frequently meet with, will make them more tenacious of what they have advanc'd, and inclin'd to maintain it.

A second general Abuse of the Principle of *Liberty* is this, that it has led many, who have not proceeded so far as a *downright Disbelief* of all Religion, to pay no Regard, or, at most, but a slight and trifling Regard to *instrumental* and *positive Duties*. Because the Folly and mischievous Consequences of *Superstition* and *Enthusiasm* are plain; because *Reading*, *Hearing*, *Praying*, &c. can answer no valuable Purposes farther than as they influence Men to good Works; because placing the whole of Religion in *inward Impulses*, a *warm and lively Imagination*, and *Heats and Raptures of Devotion*, has been of vast disservice to the Cause of solid and useful Virtue; because *moral Duties* are infinitely preferable to those of a *positive* and *ritual Nature*; hence it has been inferr'd, that all *instrumental* and *positive Duties of Piety* are not only *unnecessary*, but *hurtful*; and that an inward Veneration and Esteem of the Deity, improv'd by frequent and serious Meditation, and manifested by a good Life, is sufficient, without any outward stated Acts of Worship, or religious Ceremonies. But can there be a more forced and unnatural Inference? If Superstition, Enthusiasm, &c. are mischievous Things, does it follow that there is no *rational Devotion*, and that such an one can't be helpful to us in the pursuit of Virtue? It is plain from a constant Experience, that stated and solemn Addresses to God have a direct Tendency to fix in our Minds an habitual Reverence of his Perfections, a strong

Sense of our necessary Dependance upon him, and continual Obligations to him. And 'tis no less undeniable, that a *publick* and *social* Worship is very useful to preserve in the World a general Sense of a Deity, of Providence, and of the grand Duties of Religion. Are *positive* Precepts to be entirely neglected, because the *moral* ones are of prior Obligation and superior Excellency? To say this, is in effect to assert that one thing can't be *good* because another is *better*; and because that other is *more useful*, this can be of *no service* at all. So that the Notion of the *absolute Insignificancy* of instrumental and instituted Religion is as much an *Extreme*, as the making the *chief Part* of Virtue and true Goodness to consist in it; and both proceed in a great measure from the same Principle, *viz.* a *slight Judgment* and *superficial Enquiry*.

Lastly, *Free-thinking* has been abused and perverted in the present Age, by degenerating into a *light trifling* Frame of Mind, and a Humour of treating sacred Things with *Ridicule*. With People who affect this way, *Liberty* is nothing else but a *free, bold* Manner of treating all Subjects *ludicrously*, and turning them into a *Jest*. But such *empty Triflers* ought to know, that there can be no true *Wit*, which has not *Reason* for the Foundation of it; that ridiculing what is in itself *good, useful, and venerable*, fixes a certain Reproach upon him that attempts it, either upon his Understanding, or upon his Morals; that *jesting* with things of the highest Consequence, is *Folly and Madness*; and that to banter and treat with *Scurrility* the establish'd Religion of our Country, and that which all around us esteem and reverence, is a great violation.

lation of all the Rules of Decency, and good Breeding.

FROM what has been said, the Author draws a general Inference, which is very much to the purpose, viz. That there are no things in themselves so excellent, but what are capable of being abus'd. This, says he, necessarily results from the Principle of Liberty, which God has planted in human Nature, and which, at the same time, that it supposes, that 'tis in a Man's power to *improve* his Faculties and the Advantages he enjoys, must suppose that 'tis in his power, likewise, to *darken* and *neglect* them. And as this Abuse is no just Objection to the Wisdom and Goodness of the Creator, so neither is it any Argument against the Excellency and Usefulness of Liberty itself; any more, than 'tis an Argument against Reason, that it is sometimes employ'd to undermine the Foundations of Religion and Virtue, and to contrive Schemes of Injustice, Fraud, and Tyranny. The real nature of Things is not in the least alter'd by our erroneous Sentiments, or irregular Behaviour. So that, tho' the Exercise of free Enquiry, in matters of Religion, has been grossly and shamefully abus'd, we ought not, upon this account, to entertain the worse Opinion of the Principle itself; because it is, indeed, the chief Glory of our Nature, the very End for which we were endued with Reason, and even absolutely essential to a *rational* Faith: for there can no more be true Faith without Evidence, than there can without Ideas. From whence it follows, that this Liberty of judging for ourselves, is one of the most *sacred* and *unalienable Rights* of Mankind, which we must

value above all the Advantages of this World, and constantly assert and vindicate.

We beg leave of our Readers to stop here, and to refer them to the next Journal for the remaining part of this Abstract.

ARTICLE XX.

A Second Abstract of Mr. DE CROUSAZ's Examination of Pyrrhonism Ancient and Modern. [See the first Abstract in No. XXI. Article XII. p. 226.]

IN the second Part of this Work, Mr. *De Croufaz* undertakes to confute *Sextus Empiricus*; for which purpose he gives us in the first Section an exact and impartial Account of that Philosopher's Principles; and then proposes his own Observations, to confute *Sextus's* Arguments.

THE *Dogmatists*, says *Sextus*, are those, who admit some Propositions, which they believe are certainly true: such are the Followers of *Aristotle* and *Epicurus*, and the *Stoicks*. The *Academicks*, on the contrary, maintain that it is impossible to come at any certain Truth, and therefore needless to search after it. But the *Scepticks* still inquire after Truth, though they don't affirm whether or not 'tis possible to find it out. *Sextus* declares, that he is of that Sect; and tells us, that we must not read his Book in order to know what he affirms or denies; since he does not determine any thing, acting only the part of an Historian, acquainting us merely with the *Appearances* of Things: For the *Scepticks* were never positive in their Assertions;

they said only, *videtur*, the thing seems to be so.

THE Intention of the *Scepticks*, is to acquire a perfect Tranquillity of the Mind: They examine carefully every Idea of the Mind, and whatever our Senses offer to us; they compare one spiritual Idea with another; one Sensation with another; and the Ideas with the Sensations. This they do, in order to find reasons for rejecting a Proposition as strong as those that may be alledged to admit it. By this means the Mind is left undetermined; and not knowing on which side Truth is, or what is Good or Evil, it neither desires nor fears any thing, and is not affected with the Trouble and Anxiety which the Passions create. This Tranquillity of Mind is what the *Greeks* called *Ataraxia, an undisturbed State*: A *Sceptick* Philosopher is he that has acquired this happy Tranquillity; one of the fundamental Maxims of that Sect is this, *Whatever Reasons have been alledged to prove an Assertion, it is possible to prove the contrary with Reasons equally strong.*

THAT the Readers may the better know what the *Scepticks* are, we'll give here their Character, as it is described by Mr. *De Grousez* from *Sextus Empiricus*. "When a *Sceptick* says, "he is hot, he grants indeed, that it seems to him he is hot, but he is far from affirming that he really is so; he does never determine what things are in themselves; in that sense every thing is doubtful to him. But when you say, that every thing is doubtful, are you not at least persuaded of what you say? By no means; I doubt of the Truth of that same Proposition, as well as of all others; I neither affirm nor deny it; and

Cc 3 " when

" when I use such or the like Expressions, I
 " don't pretend to affirm the Truth of what I
 " say, though I seem to talk positively, and
 " by way of Affirmation." Though the Scep-
 ticks never assert the Truth of any thing, yet
 in the ordinary Course of Life they act ac-
 cording to what seems probable to them ;
 they conform to the Customs and Fashions of
 the Countries where they live, and also follow
 their own Passions and Desires.

THE Scepticks said, that there is no *Criterium*,
 no Mark by which Truth may be with cer-
 tainty distinguished from Falshood ; therefore
 they followed the Instinct of Nature, the Laws
 and Customs of their Country, and those Rules
 and Maxims which are established in every Art
 by the Professors of it : They alledged ten
 principal Reasons for thus abstaining from
 passing a positive Judgment. The first is,
 that there is such a vast difference between all
 kinds of Animals, and their different Senses,
 that we cannot be sure whether or not they are
 affected in the same manner, by the same Ob-
 jects : how then shall we Men be sure that we
 perceive things as they are in reality ? For in-
 stance, an Object appears red to our Eyes ; but
 who shall tell us whether it does not appear
 blue or green to another Animal ?

2dly, THERE is as much difference between
 one Man and another, as there is between Men
 and the other living Creatures. *Demophon* was
 cold in the Sun, and warm out of it, and the
 Emperor *Tiberius* could see in the Dark : How
 wide do the *Dogmatists* differ among themselves ?
 Must we believe all Men ? But that is impossi-
 ble, since their Opinions are inconsistent with
 one another. Must we prefer one to all the
 rest ?

rest? But whom shall we chuse? Does not every body think his Opinions only are true, and those of every body else false? Must we follow the greatest Number? But not to say that this is childish, how shall we know on which side of a Question the greatest Number is? And does it not happen very often, that what is the Opinion of but a few Persons in one Country, is in another Country believed by a vast number of People?

3dly, WE can judge of things only according to what they appear to us; but the different Senses give us not only various, but also opposite Ideas of things. When we look on a Picture, if we believe our Eyes, some Objects are very near to us, and others at a great distance: Whereas, if we pass our Hand over the Picture, the Sense of Feeling does not convey any such Idea to our Minds. — Bodies have perhaps but one Quality, which in a manner multiplies itself, and appears under different Forms, according to the different Senses, which are affected by it: Or perhaps Bodies have a great many Qualities, which are unknown to us, because we want the proper Senses on which these Qualites might make their Impressions. What Man will be able to determine these Questions?

4thly, THE same thing appears different to the same Sense, according as we are differently disposed, the same thing pleases or vexes us according to the different Humour we are in: and when we pretend to judge of things, our Mind is biassed by the Condition and Circumstances in which we are; an old Man blames what a young Man praises, and both pretend to be in the right. If there are any Marks by

which we may know the Truth of the Matter ; if you say there is such a Mark or *Criterium*, by which I may distinguish what is certain, from what is doubtful ; I will desire you to let me know it, and to lay your Proofs before me : but then I will ask again, have these Proofs the infallible Mark or Criterium ; and whatever reason you may alledge, I will put again the same Question to you. Here we beg leave to observe, that when a Man denies that there is a Criterium or certain Mark of Truth, it is in vain we undertake to prove to him, since every Argument we may alledge against him, is a mere begging of the Question ; for, in order to argue, we must suppose beforehand that there is a Criterium or Mark by which we may distinguish a good Argument from a bad one : But then every Man that will be sincere, must confess, that there are some Propositions, which are so evident, that it is impossible for him to doubt of them ; hence it will follow, that EVIDENCE is the *Criterium* or characteristick Mark of Truth ?

5thly, OBJECTS appear very different to us, according to the different Situation we are in, when we view them : Who shall tell us in what Situation we must be, to see these Objects as they are in reality ?

6thly, THE impressions which the Objects without us make upon our Senses, have always some Mixture, which alters them. Thus the Image, which comes from an Object, and enters the Eye, passes through the Air, and through the Tunicks and Humours of the Eye. How shall we know that these Mediums, through which it passes, don't alter it in such a manner, that the Object is not represented as it really

really is? The same may be said in proportion of the other Senses.

7tly, THINGS appear very different from what they were, if the Situation or the Quantity be altered. If you scrape Horn, the same Bits, which before appeared black, will now appear white; a Remedy, which taken in a certain Quantity, is salutary, will become a Poison if you take a greater Quantity of it. What can be affirmed of a thing that seems so different from itself? In what Situation, or in what Quantity must we consider it, to know certainly what it is?

8tly, How attentively soever we consider things, we can perceive only how they are related to one another; but no Sense, no Perception can make us know what they are in themselves.

9tly, WE admire what is rare and uncommon, and despise what is usual; whence it appears that we have no fixed Rule, whereby to judge of the real Worth of Things.

10tly, THE Laws and Customs of one Nation, are not only different, but quite opposite to those of another; what is by some accounted Virtuous and Praise-worthy, is by others accounted Vicious and Abominable; what some allow, others forbid: the *Dogmatists* themselves are not agreed concerning the Principles of Morality, and the Consequences which may be drawn from them. These are the ten Motives of Reasons upon which the *Scepticks* ground their famous *ἐποχή*, *Epocha*, or abstaining from judging; this made them say, that there is nothing certain, at least with regard to Men, and that every thing is incomprehensible.

MR. De Croufaz having given us this Account of the *Scepticks*, from *Sextus's Pyrrhonian Hypotheses*,

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Hypotypes, or Representation of the *Pyrrbonians*, he offers in the next Section some Observations on the *Scepticks*, and undertakes to shew how inconsistent they were with themselves; and he makes it appear, that although they pretended not to affirm or deny anything positively, they were nevertheless as positive as the most peremptory *Dogmatists*. For the *Scepticks*, in order to prove, that nothing is certain, were obliged to suppose some Principles, as the foundation of their Reasonings, and to draw Consequences from them; but what was this, but a mere begging of the Questions? For they could be stopped at their first setting out, by being told, that to prove that there is nothing certain, they supposed that something is certain, *viz.* the ten *Assertions* or *Principles* we have mentioned. Our Author also shews at large, that in the Course of their Lives, and in civil Affairs, the *Scepticks* acted and reasoned like other Men: but all what our Author says on this head is nothing to the Purpose, since the *Scepticks* maintained, that, though nothing was certain, yet they acted on every occasion according to what appeared to them.

In the third Section Mr. *De Crousaz* gives us an Account of *Sextus*'s second Book of the *Pyrrbonian Hypotypes*, and confutes him in the mean time; and as *Sextus* in his second Book only enlarges upon what he has said in the first, Mr. *De Crousaz*'s Observations are levelled against both. But here we must beg leave to say, that Mr. *De Crousaz* writes in such a loose and incoherent manner, his Stile is so diffuse, and he repeats so often the same thing, that it is very difficult to bring his Observations and Argu-

Arguments into the Compass of a few Words, He seems indeed to make some Apology for these Defects, because *Sextus*, whom he intended to follow closely, and to confute as he went along, is also guilty of them; but he might have reduced *Sextus's Pyrrhonian Scheme* to some particular Heads, and thus have confuted him methodically, and in much shorter manner; but by this means he would not have made a large Volume *in Folio*. However, we will endeavour to make our Abstract as coherent as is possible, and to reduce Mr. *De Crousaz's Reflections* to two particular Heads, *viz.* The inconsistency of the *Scepticks*, and the Mark by which Truth may be certainly distinguished from Falshood.

FIRST, then, with regard to the Inconsistency of the *Scepticks*; we have said already, that they lay down some Principles, from which they draw Consequences; which seems inconsistent with the Character of those who pretend that every thing is doubtful and uncertain: for if that be, how can they depend upon the Consequences they draw from their own Principles? They also explain with great Accuracy the Words which they use in their Reasoning; but how can this be done, if every thing be dark and unintelligible? Do they pretend to clear up what was obscure before? If so, they must confess that something at least is clear, after they have defined it. If the *Scepticks* answer, that they don't know whether any thing can be cleared up by Definitions; to what purpose then do they give themselves the trouble of defining and explaining Words? They pretended to confute the *Dogmatists*; but this supposes that they understood

derstood their Writings and Opinions? When they were asked, says Mr. *De Croufaz*, do you know that this was the Opinion of *Zeno* or of *Epicurus*, or is that dark and unknown to you? "If you think you apprehend the meaning of those you pretend to confute, you must confess that you are sure of something, which is renouncing your *Scepticism*. If you say, that you don't understand the Books you read, or the Persons with whom you dispute, why do you contradict them, and pretend to argue against what you don't understand?" Mr. *De Croufaz*, to shew how ridiculous the *Scepticks* are, brings in one of them talking after this manner: *I don't know whether I have well understood Socrates's meaning, but I will confute him for all that: His Opinion was perhaps quite different from what I suppose it to be; he had perhaps very good reasons for what he asserted, and my Arguments may have no Strength; perhaps I don't know what I say when I talk upon this Subject: but no matter for that, I will put in order what appears to me; and read afterwards over again, and polish it; and it seems to me, that to make the Reader understand what I have wrote, I will take all the pains which a Man would take, who is persuaded he has Truth on his side.* Thus our Author thinks a *Sceptick* would talk, if he was sincere; but to tell the truth, says he, the *Scepticks* were sensible that they had not mistook the Sense of the Authors they pretended to confute; they opposed against them the best Arguments they could invent, they put them in the strongest light; they thought those Arguments were good, and did not doubt but they would convince their Readers: but they

they did not care to own it, being persuaded that if they once own'd so much, their Antagonists would soon get an entire Victory over them.

2dly, With regard to the Characteristick of Truth, by which it may be certainly distinguish'd from Falshood ; Mr. *De Croufaz* maintains, that this Mark or Characteristick is nothing else but the Evidence and Perspicuity of Things : and he shews that the *Scepticks* themselves are oblig'd to admit this, since it is upon that very same Principle they argue. *Sextus's Argument* was this, Truth is either entirely evident, or entirely dark, or partly evident and partly dark. If some dark Propositions are true, and some of those which appear evident to us are also true, how shall we distinguish those which only appear evident, from those that are really so ? And to know that a Proposition is certain, we must know before-hand, that things are in reality what they appear to be ; and since we cannot acquire that Knowledge, we must be content to doubt of every thing. Here Mr. *De Croufaz* asks the following Questions. Does a Man, who uses such Expressions, understand what he says ; or are his Words bare Sounds without any Sense ? Is the Sense of the Propositions he utters clear to him, or not ? Does he not feel within himself that he reasons justly ? If so, he perceives then that Evidence, to which we must yield whether we will or not, without any further Proof ; he sees that Light, which does not want another Light to make it appear : Therefore wherever the same Light strikes us, we may be equally certain, that we have Truth on our side : Hence it follows, that EVIDENCE is that Characteristick
of

of Truth, which we wanted to find out. Our Author answers afterwards to some other Cavils of *Sextus*, but we think it needless to enter into those particulars.

In the fourth Section Mr. *De Crousaz* examines the third Book of *Sextus's Hypotypes*. *Sextus* begins the first Chapter of that Book, by telling us, that as a true Sceptick, he will worship the same Gods which his Country-men adore ; this, I suppose, he did for fear of being prosecuted for Non-Conformity. He then argues against the Being of a God, and concludes in these Words : A Man must be impious, who believes a Deity, for it is impious to think, that God cannot do that, which is best ; or if he can, that he will not do it : but whoever believes a God, must admit one of these Propositions ; since the Evils, of which this World is full, shew, that God either will not or cannot prevent them. As Mr. *Bayle* has also urg'd that same Objection ; our Author does not answer it in this place, but refers us to what he offers against Mr. *Bayle* in the third part of this Work ; so that we must differ to lay before the Reader our Author's Observations, 'till we come to that part of his Book, where he answers Mr. *Bayle's* Objections.

Mr. *De Crousaz* next endeavours to confute the Arguments by which *Sextus* undertook to prove that there are no Causes at all ; but as these Arguments are mere cavils, founded only upon Equivocations, we don't think it proper to give an Account of them ; nor of our Author's Answers, which may easily be gueffed. We may say the same, with regard to the Arguments, by which *Sextus* pretends to shew,

that

that it is impossible there should be Bodies in the World.

BUT as Mr. Bayle has in a manner maintain'd the same Opinion by Arguments grounded on the Observations of the modern Philosophers, we think it will be proper to lay these Arguments before the Reader, with Mr. De Croufaz's Answer.

" THE Scepticks, says Mr. Bayle, were in the right to maintain, that the Qualities of the Bodies, which make Impressions on our Senses were mere Appearances; we may very well say, that we feel the Heat when we approach the Fire, but we cannot affirm that the Fire really is, what it appears to be. Thus the antient Scepticks talked. But now the modern Philosophers are more positive; they say roundly, that Heat, Odours, Colours, &c: are not in the Objects of our Senses, but are mere Modifications of our Souls; and that Bodies are not what they appear to be. Indeed these Philosophers would fain have excluded Space and Motion from the List of mere Appearances, but they could not; for if the Objects of our Senses appear to us warm, cold, colour'd, &c. tho' they be not so, why should they not also appear to us extended, figured, in Rest or in Motion, tho' there be no such thing? Farther, the Objects of our Senses cannot be the Causes of the Sensations we have: we could therefore feel Heat or Cold, see Colours, Figures, Motion, Rest, Extension, tho' there were no Bodies in the World; we have then no good Arguments of the Being of Bodies. The only good Argument that could be allowed is this; God would impose upon us,

if

" if he should communicate to our Souls the
 " Ideas we have of the Bodies, tho' there were
 " really no Bodies at all. But this Argument
 " is weak, because it proves too much. Since
 " the Beginning of the World all Men, except
 " perhaps one among a hundred millions, firm-
 " ly believe that the Bodies are colour'd ; and
 " this is an Error. Now I ask, did God im-
 " pose upon all Mankind with regard to Colours?
 " If he did it in this respect, why could he
 " not do it also with regard to ExtentioN,
 " Motion, &c? This last Imposition will not
 " be less innocent, nor less consistent with the
 " Perfections of the Supreme Being, than the
 " former. And if he does not impose upon them
 " with regard to Colours, it is because he does
 " not force them irresistably to believe that
 " Colours really exist without them, but only
 " that it thus appears to them. The same
 " will be maintain'd with regard to Exten-
 " sion. God does not irresistably induce us to
 " say, that it exists, but only that it thus ap-
 " pears to us. 'Tis more difficult for a Car-
 " tesian to suspend his Judgment, with regard
 " to the Being of Extension, than it is for a
 " Countryman to withhold from affirming that
 " the Sun shines, or that Snow is white. There-
 " fore if we are mistaken when we believe that
 " Bodies exist, God will not be the Author of
 " that Mistake, since he is not the Author of
 " the Countryman's Mistake with regard to
 " Light or Colours. These are the Advan-
 " tages, which accrue to the Scepticks from the
 " modern Philosophy." Thus far Mr. Bayle,
 whose Words our Author quotes : he then en-
 deavours to answer these Arguments ; but he
 does it in so prolix and confused a manner,

that

that it is very difficult to give the Substance of his Answer.

He says that if we attentively consider the Objects of our Senses, and the Impressions they make upon us, we shall find indeed, that we often ascribe to the Bodies Properties which are only Modifications of our Souls, occasioned by the Bodies; but that we will also be forced to conclude that there must be some things without us, which are the Occasion of our Sensation, and which we call *Bodies*. He afterwards gives us another Proof of the Being of Bodies. "The Sensations, says he, which seem to be the Effect of the Impressions, which the external Objects make upon us, are not at our command; we feel painful Sensations whether we will or not, and we cannot have agreeable ones when we please. If then there be no Bodies, there must be a Cause different from ourselves, which creates those Sensations in us, at its own Will and Pleasure, not at ours. This Cause must be intelligent, since it knows our Thoughts, and disposes of them. The Power and Knowledge of this Cause must be admirable and infinite; it must have the Ideas of all the Impressions, that have ever been made upon us, and of all the Sensations they have occasion'd, that the subsequent Sensations may answer the preceding as exactly, as if the external Objects were really extant. It is plain, that such a Cause could not act coherently, if it did not propose some End, or if it did not intend to represent to us a regular Series of Sensations well link'd together. Such a Cause has therefore the Ideas of those things,

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" which it represents to us as really existing ; it
 " must then conceive those Things are possible ;
 " otherwise it could not create in us the Ap-
 " pearance and Images of them ; it could not
 " imitate them. If then a World, as it ap-
 " pears to us, is possible, why should not the
 " powerful Cause, of which we are speaking,
 " really create it, rather than be constantly im-
 " ployed in barely representing it to us ? Should
 " such a Cause delight more in the Appea-
 " rances than in the Reality of Things ? Should
 " it take more pleasure in deceiving us than
 " in not imposing upon us ? But if it intends to
 " deceive Men, without their being aware of
 " it, why does it permit that some Men be
 " cunning enough to find out the Cheat ? Or
 " if it intends that Men should know there's
 " no Reality in the *Phænomena* of this World,
 " how comes it to pass that the greatest Part
 " of Mankind cannot be persuaded of it."

The more we reflect upon such a System, adds our Author, the more it appears incredible and monstrous ; and shall a Sceptick never so little attentive and sincere dare to affirm, that this System is as probable, as that which supposes that the *Phænomena* of this Universe are real ?

Mr. *de Crousaz* afterwards shews that the supreme Cause must be an intelligent Being, who loves Order, Wisdom, and Justice, and cannot therefore be supposed to deceive Mankind : How far this Observation, and the Passage we have translated from our Author, be a solid Answer to Mr. *Bayle*'s Argument, we leave the Reader to judge.

Our Author examines afterwards another Argument, which Mr. *Bayle* proposed against the Possibility of *Extension* ; which is as follows :

If

If there was an *Extension* or Space; it should consist of Mathematical Points, or of Physical Points (Atoms) or of Parts infinitely divisible; but it can consist of neither of these, therefore Extension or Space is impossible. That Extension cannot consist of Mathematical Points, nor of Atoms, (undivisible Parts) is granted: but how does Mr. Bayle make it appear, that Extension cannot consist of Parts infinitely divisible? Why, he says, that Philosophers will never answer the following Objection, which he pretends is self-evident, and as clear as the Sun at Noon-day; viz: An infinite Number of Parts, each of which is extended and distinct from all others, not only with regard to its Entity or Being, but also with regard to the place it fills up; can never be contain'd in a Space an hundred thousand Millions of Times less than the hundred thousandth Part of a Grain of Mustard Seed. And here we will observe, that this Argument can puzzle such Persons only, as have no Skill in Mathematicks; for as Mr. de Crousaz very justly answers, the Place which every Particle of Matter fills up is proportioned to the Smallness of that Particle. We'll observe further, that Mr. Bayle supposes in this Argument, and in another which Mr. de Crousaz also gives us, that an infinite Number of Particles infinitely small, must be equal to another infinite Number of Particles; whence it would follow, that the whole Universe is equal to a Grain of Corn, since both contain an infinite Number of Particles. But no Mathematician will grant his Position, since they must maintain that there are several Degrees or Classes of Infinites, as there are of Things finite. Mr. Bayle's reasoning is like that of a Man, who

would say that since the Earth has two Halfs, and a Grain of Mustard-Seed has also two Halfs, the Earth and a Grain of Mustard-Seed must be equal: but every body understands that each Half of both these Bodies are proportionable to their respective whole Bodies.

MR. *De Crousaz* gives us afterwards some Mathematical Demonstrations, by which it appears that Spice, or any other *Quantity*, is infinitely divisible. But these Demonstrations appear very needless; since Mathematicians don't want them, and they that have no Skill in Mathematicks, will not be able to understand them. Then follow some Observations of Mr. *De Crousaz* upon this Mathematical Paradox; That the Angle form'd by the Arch of the Circle and its Tangent, is less than any Angle formed by two strait Lines; and that nevertheless that same mixt Angle can increase, without ever becoming equal to an Angle form'd by two strait Lines, and also decrease without Bounds. Mr. *De Crousaz*'s Observations on this Paradox deserve to be considered; but we cannot insert them here, without making this Abstract too long, and too tedious for those of our Readers who don't understand Mathematicks.

FOR the same reason, we pass what Mr. *De Crousaz* says to prove the Possibility of Motion against Mr. *Bayle*. As this celebrated Author lov'd to confirm his own Assertions by the Authority of learned and famous Men, he quoted Father *Malebranche* as being of the same Opinion with him, with regard to the Being of Bodies. Father *Malebranche*, says he, is of the same Opinion, and thinks that it is by Faith only we can acquire a certain Knowledge. But Mr. *Arnauld*, a Doctor of the Sorbonne, maintain'd that what-ever

ever F. Malebranche asserted, was so far from establishing a certain Knowledge, that it rather tended to introduce a most dangerous Pyrrhonism, and shew'd that this Principle of F. Malebranche, GOD CANNOT DECEIVE US, is of no use at all in that Father's System, according to which there can be no Sciences either human or divine. This is what Mr. Bayle said of those two famous Men; so that, says Mr. De Croufaz, this great Remedy against Scepticism, viz. FAITH, on which Mr. Bayle insists so much, is rejected by himself; since he seems to approve of Mr. Arnauld's Objections against F. Malebranche's System. Our Author takes this Opportunity, to shew, that if a Proposition appears contradictory to our Reason, Faith can never make us believe it.

1. To believe, says he, is to think, to have Ideas of the thing proposed to be believed. I may have so good an Opinion of a Man, as to be persuaded, that what he says is true, tho' I don't understand a Word of what he says. But then I can't believe the Proposition he delivers to me, as long as I have no Idea or Notion of it.

2. WHEN we understand the Words that form a Proposition, if these Words offer a Sense contradictory, or, if join'd together they form no Sense at all, because they have no Relation to one another, it is impossible to believe that Proposition.

OUR Author makes then some Observations upon what is called *believing*; " That Word, " says he, is very equivocal; use has made it " signify several different Things, tho' People " don't take notice of it. Sometimes to be- " lieve signifies, not to reject positively a Pro- " position, as tho' it was false. Thus the

" greatest part of Mankind believe the Religion of their Country, tho' they never examined it: they don't reject it positively, but they don't know the Reasons on which it is grounded.

" To believe sometimes signifies something more. We not only don't reject a Proposition, but we are moreover inclined to think it is true: Thus we believe that our Friends and Relations are more worthy Men, than those with whom we are unacquainted.

" To believe sometimes also signifies to yield to some Arguments, which borrow their whole Strength from our Prejudices; we admit those Arguments without any Inquiry, without being sensible of their Evidence, nay sometimes without understanding the meaning of them. By this means we may indeed believe contradictory Propositions; that is, it will never come into our heads to reject them as false.

" ADD to this, that all contradictory Propositions have two Meanings; when we try to unite those two Meanings, to consider them in one View, and to admit them both as true at the same time, we can never do it; because it is not possible to do what is impossible. But if we consider at once but one of the Meanings of those Propositions, we form an Idea of it, and admit it as true: and a few Moments after we consider the other Meaning of it, without taking notice then of that we consider'd first; thus we admit the second also as true.

" PETER, James, and John are three human Persons, but we must not say therefore that there are three human Natures; there is but

" but one. In the same manner the Father,
 " the Son and the Holy Ghost are three di-
 " vine Persons ; but nevertheless there is but
 " one God.

" THERE was a time when the Divines ex-
 " pressed themselves in these Words ; and it
 " cannot be doubted but several Persons mis-
 " understood them, and believed at the same
 " time that there was but one God, and that
 " there were several. When they considered
 " the Father, Son, and Holy Ghost distin-
 " guished as *Peter*, *James*, and *John* are, they
 " fell into *Polytheism*. But when they were
 " asked, whether there is more than one God,
 " they forgot their former Opinion, and an-
 " swer'd very sincerely, that there is but one :
 " but if a Person had insisted still, and desir'd
 " them to reconcile their two Assertions, they
 " would have refus'd to enter into that Laby-
 " rinth. They considered indeed both Ques-
 " tions separately ; but they thought it a Duty,
 " not to consider them in one View.

" THUS also the Stoicks were sensible of the
 " Beauty of Virtue, and the Horror of Vice,
 " like Persons who were persuaded that Man is
 " a free Agent. —— But these same Stoicks
 " admitted a *Fatum*, and spoke of Neces-
 " sity and the Concatenation of all Events in
 " the strongest Terms. These two Opinions
 " are inconsistent : But the Stoicks avoided the
 " Trouble of perceiving that Inconsistency, by
 " never comparing these two opposite Terms." Thus it appears that Men may believe Contradictions, because they never compare the opposite Propositions which they admit.

OUR Author afterwards says, that Faith can never be contrary to Reason, to which purpose

he quotes a Passage from Mr. *Le Clerc's* Book intituled, *Sentimens de quelques Theologiens de Hollande sur l'Histoire Critique du Pere Simon*, p. 337. but that Passage is too long to be here inserted. He then says, that when it happens, that what is called Faith and Reason are opposite to one another, it shews either that we mistook the Sense of some Passage of the Scripture, or that we argued upon false Principles, or drew from true Principles false Consequences. In that Case we must correct our Way of arguing ; or endeavour by the Use of Reason to find out the true Sense of the Passage, which is misunderstood ; for a Reason in Man is a Ray of the divine Reason : when we find them opposite, it shews that we are mistaken in what we think to be dictated by one or by the other. Thus far our Author, but it may be very much questioned whether our *Athanasians* will agree with him. If they think, that because Mr. *De Croufaz* has endeavoured to answer *Bayle's* Objections against Religion, his Book may be very serviceable to them to answer our present Hereticks or Infidels ; they are very much mistaken, as may appear by what we have quoted from him. He is a great Defender of human Reason, and would bring Faith and Religion itself to that Test.

OUR Author comes afterwards again to the Objections against Motion, and solves them by some Mathematical Demonstrations, to which we refer the Reader. He then speaks of *Void*, and seems inclined to think there is no such thing as a Space entirely void of Matter. He comes afterwards to what Mr. *Locke* has said, viz. That we don't know the Substances themselves, but only their Qualities and Attributes : and

and here Mr. *De Crousaz* endeavours to prove that Matter and Space are one and the same thing ; some of his Arguments are the same with those of the *Cartesians* ; and the others are so intricate, that we own we don't understand them, therefore we must refer our Readers to the Book itself.

Mr. *De Crousaz* next considers Mr. *Bayle's* Objections with regard to Time ; but these being trifling and mere Cavils, we need not enlarge upon them. We will only observe, that Mr. *De Crousaz* shews that we must necessarily admit, that something is eternal and infinite ; tho' we are not able to solve all the Questions that may be proposed concerning *Eternity and Infinity*.

Our Author comes again to *Sextus*, describes for the fifth or sixth Time the Character of the *Scepticks*, and then answers *Sextus's* Objections concerning the Numbers and Unity. He next considers *Sextus's* Objections against what is commonly called Good or Evil. His Objections are grounded chiefly on this, viz. that what one Man considers as a Good, another looks upon as an Evil, and another is indifferent about it ; hence *Sextus* concludes, that what is good, evil, or indifferent, is not determined by Nature, since Men differ so much about it. The Substance of our Author's Answer is, that the Opinion of Men is not the Rule of Truth ; and that if they would constantly make use of their Reason, and reflect seriously upon what they desire or fear, they would soon agree about what is good or evil. The remaining Part of this Section is taken up in answering what *Sextus* objects against the Arts and Sciences ; but all this not being very material

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material, we don't think it necessary to give an Abstract of it.

In the last Section of this second Part, Mr. De Croufaz examines *Sextus's Book against the Mathematicians*, and here again our Author blends this ancient Sceptick's Objections with those of Mr. Bayle; and he repeats several Observations, which he had already made in the foregoing part of this Book; and which are offer'd again in the third Part, which is entirely levelled against Mr. Bayle. Therefore to avoid Repetitions, we think it needless to give in this place an account of this Section; and this Abstract being already long enough, we will break off here; and in our next Article we will give the Reader an account of what Mr. De Croufaz offers against Mr. Bayle.

ARTICLE XXI.

*A Specimen of Errors, Omissions, &c. in
N°. II. (containing eight Sheets) of the
pretended Compleat and Accurate Trans-
lation of Mr. Bayle's DICTIONARY*.*

FALSE TRANSLATIONS OF THE LATIN.

I.

The Original.

Papirius Masso.

The just Translation.

Papirius Masso.

The pretended Translation.

Papirius Masson.

Papirius is Latin, and Masson is French.

II.

* A Specimen of the Errors, Omissions, &c. in No. I. of the pretended Translation of Mr. Bayle's DICTIONARY, the Reader will find in this *Historia Litteraria*, No. XXI. pag. 292, & seq.

II.

The Original.

[Demetrius] in *Ægyptiacis apud Athen.*
In libris rerum Ægyptiacarum apud eundem,

The just Translation.

Demetrius's *Ægyptica*, quoted by *Athenæus*.

The pretended Translation.

P. 37. Art. ABYDUS, Margin. References (9) and (10).
Demetrius UPON THE *Ægyptica* in *Athenæus*.

III.

The Original.

Quæ tempore patriarchæ raptâ Sara tulerat.

The just Translation.

The sufferings he had undergone in the time of the Patriarch, after he had carried off his Wife Sarah.

The pretended Translation.

P. 39. Not. [D.]

What he suffer'd for the Rape of Sarah in the Patriarch's time.

Where did these Translators find that Sarah was ravished by Abimelech?

IV.

The Original.

Cur hoc fecisti?

The just Translation.

Why did you do this?

The pretended Translation.

P. 39. Not. [D].

What hast thou done?

V.

The Original.

E majoribus *Castellam Hispaniæ ex parentibus Olyssponem Lusitanæ agnovit patriam.*

The just Translation.

He declared Castile to be the Country of his Ancestors, and Lisbon that of his Parents.

The

The pretended Translation.

P. 41. Rem. A.

He claimed Castile of Spain as the Country of his Ancestors, and Olyssipon Lusitania as the Country of his parents.

There are but three egregious Blunders in this short passage. 1. *Agnoscere* is translated to claim. 2. *Castile of Spain*, which is as much as if we said *Kent of England*. 3. They did not know what to make of *Olyssipone Lusitania*, though by the beginning of the Note they might have known that it was *Lisbon* in *Portugal*.

VI.

*The Original.**Aristotelis libros mirifice complexis.**The just Translation.*

Taking a particular delight in the moral Writings of Aristotle.

The pretended Translation.

P. 57. Rem. B.

Finely introduced the moral Writings of Aristotle.

VII.

The Original.

Expositionem hujus Doctoris, accommodatam praeципue menti philosophi. (i. e. Aristotelis.)

The just Translation.

The Commentary of this excellent Master, agreeable to the sense of Aristotle.

The pretended Translation.

Ibid. [B].

This great Master's explanation, accommodated chiefly to the taste of Philosophers.

VIII.

The Original.

Rudem enim esse omnino in nostris poetis aut in orationibus segnitiae est, aut fastidii delicatissimi.

The just Translation.

To be unacquainted with our poets, is owing either to a prodigious carelessness, or to too refined a delicacy.

The

*The pretended Translation.**Ibid. Note [I].*

If our Poets are rough and unpolished, it proceeds either from the most slothful neglect, or the most delicate nice-ness.

That Roughness and Unpoliteness should proceed from the most delicate Niceness, is very unaccountable; besides Niceness is not English.

IX.

The Original.

Summi poetæ ingenium non solum arte sua, sed etiam dolore exprimebat.

The just Translation.

He displayed the Genius of a very great Poet, not only by his art, but by his grief.

*The pretended Translation.**Ibid.*

He expressed the Genius of THIS great Poet, not only by his art, but by his concern.

X.

The Original.

Facileque est remedium ubertatis; sterilia nullo labore superantur.

The just Translation.

Redundancy is easily remedied; but Sterility is absolutely incurable.

*The pretended Translation.**P. 61. Note [K].*

Redundancy is easily remedied; but Barrenness with great difficulty.

XI.

The Original.

Effent pugnaces, qui sera bella canunt.

The just Translation.

And combatants all those, who sing of Wars:

*The pretended Translation.**P. 61. Note [M].*

Who War's alarms, and martial deeds indite,
Of course must be the Devil and all in fight.

Our

Our Translators, by this last burlesque Verse, seem to have imagin'd, that they were translating Martial's Epigrams, rather than Ovid's *Tristia*. Besides, to *indite War's alarms*, is a strange unpoetical expression.

XII.

The Original.

Clara etiam per idem aevi spatium fuere ingenia, in Togatis Afranii.

The just Translation.

At one and the same time several great Genius's arose, Afranius for Comedy.

*The pretended Translation.**P. 26. Note [N].*

About the same time flourish'd in Oratory Afranius.

Here *Clara per idem aevi spatium fuere ingenia*, is translated, *About the same time flourished*, and *in togatis*, *in oratory*; whereas Dunster's prose Translation of the following line in Horace, *Dicitur Afrani toga convenisse Menandro*, would have directed the Translators to the true meaning of *toga*. We should have recommended to them Dacier's version of Horace, but that they appear to know no more of French than of Latin.

XIII.

The Original.

An Latiae musee non solos adytis suis Accium & Virgilium receperè, sed eorum & proximis, & procul a secundis sacras concessere sedes?

The just Translation.

Did the Latin Muses receive not only Accius and Virgil into the *most secret part of their Temple*, but even indulged the sacred seats *not only to Poets, who were next to these in reputation, but even much inferior to them?*

*The pretended Translation.**Ibid.*

Did the Latin Muses receive not only Accius and Virgil into their *Temple*, but even *Poets of an inferior class*.

XIV.

The Original.

*Sunt quos Pacuviusque & verrucosa moretur
Antiopa, ærumnis cor luctificabile fulta.*

The just Translation.

Whose harsh Antiope's afflicted hear
Misfortunes only strengthen—

The pretended Translation.

P. 63. Note [P.]

*So great Antiope in grief appears,
The tragic Tale dissolves them into tears.*

These lines don't express Persius's sense; which is, that some people are pleas'd with the rough unpolish'd Tragedy of Antiopa, on account of the obsolete, turgid and affected language, of which the Satirist gives a specimen in the words *Ærumnis cor luctificabile fulta*.

FALSE TRANSLATION OF THE ITALIAN.

The Original.

Non si chiava in questa religione; non durara. p. 25.

The just Translation.

There is no embracing (socially) in this Religion; it cannot last.

*The pretended Translation.*P. 34. Not. [A]. In *Abelians*.

As much as to say, They would break through such a precept of religion as this, in spite of their teeth.

FALSE TRANSLATIONS OF THE FRENCH.

I.

The Original.

Une loy difficile au souverain point, & d'un très petit usage.

The just Translation.

A law inexpressibly difficult, and of very little use.

The

The pretended Translation.

P. 33. Rem. [AA].

A law of great difficulty *as to its principal point*, and but little *in use*.

Here are but two mistakes in seven or eight words.

II.

The Original.

Secte d'Heretiques, qui s'étoit formée à LA CAMPAGNE proche d'Hippone.

The just Translation.

A sect of Hereticks, who took their rise in the *plains near Hippo*.

The pretended Translation.

P. 34. Art. ABELIANS, Text.

.... who rose in *Champagne* near *Hippon*.

This supposes that *Champagne* was the name of a place in Africa.

N.B. The old Translation has it much better *in the country near Hippo*.

III.

The Original.

Elle avoit d'étranges principes, & peu propres à la faire durer.

The just Translation.

Some of its principles were very extraordinary, and no ways calculated to make the Sect lasting.

The pretended Translation.

Ibid.

They profess'd very odd principles, *and such as were not likely to continue long*.

N.B. The old Translation has it, *Strange principles, and unfit to make a lasting sect*.

IV.

The Original.

Boire, & manger, coucher ensemble ;
C'est mariage, ce me semble.

The just Translation.

Meat, drink, and bed in concert taken,
Is Marriage, or I'm much mistaken.

The pretended Translation.

Ibid. Rem. [A].

Marriage consists in eating and drinking, and lying together.

As they have burlesqu'd the above Verses from Ovid's *Tristibus*, so here (besides the mistaking the Sense) they have translated in a dull and serious strain, what was written in an humorous way.

V.

The Original.

Les adoptions y tenoient lieu de generation.

The just Translation.

Adoption was to them instead of generation.

The pretended Translation.

Ibid.

To adopt a child, among them, supplied the intention of getting one.

VI.

The Original.

C'étoit ruiner les efforts de l'autre prelat.

The just Translation.

... defeated the effort of the other bishop.

The pretended Translation.

P. 36. In the Text of ABEILLI.

This was destroying the attempts of another bishop, Instead of, the other bishop, who was the Bp. of Condom mention'd just before.

VII.

The Original.

Un grand nombre de cas, dans lesquels les confesseurs doivent ou refuser ou differer l'absolution.

The just Translation.

A great number of cases, in which confessors ought to refuse or delay absolution.

The pretended Translation.

Ibid. Rem. [B].

A great number of cases, in which a confessor may either refuse or defer absolution.

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VIII.

VIII.

The Original.

Opinion moins probable & moins sûre.

*The just Translation.*A less probable and less *safe* opinion.*The pretended Translation.*

Ibid.

An opinion less probable and less *certain*. (This is nonsense.)

IX.

The Original.

Il n'est point sûr que le précepte d'aimer Dieu plus que toutes choses, oblige jamais par lui-même.

*The just Translation.*We are not sure the precept of loving God above all things, is ever *binding* in itself.*The pretended Translation.*

Ibid.

It is not certain that the precept of loving God above all things obliges us always, *in virtue of itself*.Ibid. *Avis* is translated, *advertisement*, instead of, *advice*, or *caution*; and *ballet*, a *ball*, instead of, a *mask*, or *interlude*.

X.

*The Original.*Le temple & le sépulchre d'Osiris servoient d'un grand ornement à cette ville, & la rendoient extré-
mement recommandable.*The just Translation.*The temple and sepulcher of Osiris were a great orna-
ment to the city, &c.*The pretended Translation.*P. 37. Text of ABYDUS (which article is transplac'd).
The temple and sepulcher of Osiris are a great orna-
ment to this city, and recommend it extremely.

N.B. The old Translation is right here.

XI.

*The Original.*Au dessous de Diopolis. . . &
au dessus de Ptolemaïde.*The*

The just Translation.

Below Diopolis. . . . and
Above Ptolemais.

The pretended Translation:

Ibid.
Above Diopolis. . . . and
Below Ptolemais.

N. B. They write always *Abydas*, instead of *Abydos*.

XII.

The Original.

Il releva la prudence d'Abraham.

The just Translation.

He heighten'd the merit of Abraham's prudence.

The pretended Translation.

P. 38. Not. [A]. in ABIMELECH.
He derogates from the prudence of Abraham.

XIII.

The Original.

Je ne m'étonne pas des reveries que les Juifs ont débitées sur cette avantage; je m'étonnerois beaucoup plus de leur conduite, s'ils n'avoient pas forgé cent chimères concernant riôtre Abimelech.

The just Translation.

I am not surprised that the Jews have published so many chimeras on this occasion: I should be much more so, had they not invented a hundred wild whims concerning our Abimelech.

The pretended Translation.

Ibid.

I am not surprised at the fabulous accounts, which the Jews have publish'd upon this story; nor should I wonder at their conduct if they had invented a thousand chimeras concerning our Abimelech.

XIV.

The Original.

Le Diable empêche quelquefois par ses ligatures, que les personnes mariées ne puissent se rendre le devoir conjugal.

The just Translation.

The Devil sometimes employs *ligatures*, or *charms*, &c.

The pretended Translation.

Ibid.

The Devil sometimes by his *impediments*, prevents married people from paying their conjugal duties.

N.B. The old Translation renders it, *ligatures*.

XV.

The Original.

Ce fut comme au temps dont parle le prophete.

The just Translation.

It was with them, as with those mention'd by Esaiah the prophet.

The pretended Translation.

P. 39. Rem. [B].

But this must be at the time of which Esaiah the prophet speaks.

XVI.

The Original.

Il y a longtemps que j'ay conceu de l'indignation contre Josephe, & contre ceux qui l'épargnent sur ce sujet.

The just Translation.

I have long bad Josephus, and those who spare him on this head, in great indignation.

The pretended Translation.

Ibid. Rem. [C].

I have a long time conceived an indignation against Josephus, and those who excuse him upon this head.

XVII.

The Original.

Cette remontrance & cette ordonnance ne pouvoient venir que d'un bon cœur ; & meritoient que nos modernes prissent mieux garde à leurs paroles.

The just Translation.

Such a remonstrance and injunction must necessarily have proceeded from good nature ; therefore the Moderns should not have made so free with Abimeleck's character.

The

The pretended Translation.

P. 4. Text.

This remonstrance and this decree must have been
 SINCERE, and we moderns ought to be careful not
 to misrepresent these matters.

As many words, almost so many blunders.

XVIII.

The Original.

Si la nature vouloit passer des petites caresses aux plus
 grandes.

The just Translation.

Whenever nature prompts them (after toying with ano-
 ther) to indulge the utmost of their wishes.

The pretended Translation.

P. 40. Not. [E].

If nature inclines the greatest men to a little indul-
 gence.

N.B. The old Translation has express'd the sense
 much better: Thus; *If nature would pass from small
 caresses to greater.*

XIX.

The Original.

Abrabanel a dit quelque part.

The just Translation.

Abrabanel says somewhere.

The pretended Translation.

P. 41. Not. [B].

Abrabanel has in part declared.

N.B. The old Translation has render'd it, *Abraba-*
nel said somewhere; which is much better.

XX.

The Original.

Dans la Pouille.

The just Translation.

In Apulia.

The pretended Translation.

P. 42. Text.

In Puglia.

E c 3

XXI.

XXI.

The Original.

Bisayeu du patriarche Abraham.

The just Translation.

Great-grandfather to the patriarch Abraham.

The pretended Translation.

P. 44. Rem. [A].

Great-uncle of the patriarch Abraham.

The old Translation is right.

XXII.

The Original.

Cedrenus fait mourir Haran pour une *tres mauvaife cause*.

The just Translation.

According to Cedrenus, Haran died for a very bad cause.

The pretended Translation.

P. 45. Not. [B].

Cedrenus ascribes the death of Haran to a very unlikely cause.

XXIII.

The Original.

Il seroit bien étrange, que le chef ne se fut corrompu que dans le pais ou il se refugia.

The just Translation.

It would be very surprising, that the religious Principles of the chief of the family, should be corrupted in that very country whither he fled for refuge.

The pretended Translation.

Ibid. Not. [C].

It would be very strange, if its head should not have been tainted with it, till in that very country, to which they fled for refuge.

XXIV.

The Original.

L'un dit qu'Abraham a regné à Damas.

The

The just Translation.

One of these tells us that Abraham reigned in *Damascus*.

The pretended Translation.

Ibid. Not. [D].

One says, that Abraham reigned at *Damas*.

XXV.

The Original.

Mais il faloit prendre garde.

The just Translation.

But *they* (the authors before mention'd) should have observ'd.

The pretended Translation.

Ibid.

But *we must* carefully observe.

XXVI.

The Original.

A certains égards il semble dire des choses bien différentes; mais à d'autres égards il ne tend qu'à un même but.

The just Translation.

In certain respects the author seems to say things of a very different nature: but in others they have all the same tendency.

The pretended Translation.

Ibid. Not. [E].

In one light it seems to contradict itself; but in another that is very consistent.

XXVII.

The Original.

Son commentaire sur Ciceron est un ouvrage d'un grand travail; les analyses de logique y sont bonnes & exactes.

The just Translation.

His Commentary on Cicero is a very laborious work; the logical analyses thereof are valuable and accurate.

The pretended Translation.

P. 47. Not. [A]. in ABRAM.

His Commentary on Cicero is a work of great labour; his analysis of logick is good and exact.

This supposes that they were two distinct works.

XXVIII.

The Original.

Ce Jesuite a supplié, en soixante & onze vers Grecs *de sa façon*, l'histoire de la femme adultere.

The just Translation.

This Jesuit has added threescore and eleven Greek verses to compleat the history of the *Adulterous woman*.

The pretended Translation.

Ibid.

This Jesuit has supplied in seventy one Greek verses, *after his manner*, the history of the adulteress.

We must desire these Translators not to render the words, *de sa façon, after his manner*, as they do always; but in another manner.

XXIX.

The Original.

Martin Schoockius, dont le fort étoit une vaste & prodigieuse lecture.

The just Translation.

Martin Schoockius, who was remarkable chiefly for his prodigious reading.

The pretended Translation.

P. 47. Not. [B]. in ABRAM.

Martin Schoockius, whose principal employ was an immense and prodigious reading.

XXX.

The Original.

Les notes qu'il y a jointes sont peu de chose.

The just Translation.

His notes are of very little value.

The

The pretended Translation.

P. 47. Note [A]. in ABSTEMIUS.
The notes, which he has added to it, are but few.

XXXI.

The Original.

On y trouve néanmoins autre chose.

The just Translation.

However it informs us also.

The pretended Translation.

P. 48. Note [C].

But we find it otherwise.

N.B. The old Translation has rendered it: *Nevertheless other things are found in it.*

XXXII.

The Original.

La pierre noire.

The just Translation.

The black Stone.

The pretended Translation.

P. 49. Text in ABUDHADE.

The black Marble.

XXXIII.

The Original.

Personne ne venoit faire ses Devotions à la pierre,
qu'ils avoient chez eux.

The just Translation.

No body came to pay their devotion to the stone in
their possession.

The pretended Translation.

Ibid.

No one came to pay their devotions to the stone,
which they preserv'd.

XXXIV.

The Original.

Laodice.

The just Translation.

Laodice.

The

The pretended Translation.

P. 52. Text of ACAMAS.

Lædite : instead of Laodice.

This mistake is several times repeated.

XXXV.

The Original.

De lui demander assistance pour un des plus pressans
besoins.

The just Translation.

Beg her assistance in an affair of a most urgent na-
ture.

The pretended Translation.

Ibid.

To beg her assistance in *an* affair of the utmost im-
portance.

XXXVI.

The Original.

Ayeule paternelle d'Acamas.

The just Translation.

Grandmother by the Father's side to Acamas.

The pretended Translation.

Ibid.

Æthra, Aunt of Acamas by the Mother's side.
A double Blunder!

XXXVII.

The Original.

Il demanda permission d'aller faire un tour chez lui.

The just Translation.

Desired leave to visit his own Country.

The pretended Translation.

P. 53. Text.

He demanded Permission to return home.

XXXVIII.

The Original.

Meursius cité par Meziriac, qui REPREND cette faute
dans ses Commentaires sur les Epîtres d'Ovide.

The

The just Translation.

Meursius cited by Meziriac, who CENSURES this mistake in his Commentary on Ovid's Epistles.

The pretended Translation.

P. 53. Marg. Refer. (5).

Meursius . . . cited by Meziriac, who REPEATS THE same mistake in his Comment on Ovid's Epistles.

XXXIX.

The Original.

On les somma de se trouyer à l'expedition de Troye.

The just Translation.

They were summoned to go to the Siege of Troy.

The pretended Translation.

P. 54. Text of ACARNANIA.

They were summoned to accompany the Expedition to Troy.

XL.

The Original.

Voici une conjecture dont je ne suis pas content.

The just Translation.

Here follows a conjecture I am not satisfied with.

The pretended Translation.

P. 55. Rem. [C].

I am not satisfied with this conjecture.

This turn of the phrase makes the words relate to what goes before, namely, the explication of Erasmus, which Mr. Bayle approves; whereas he speaks here of a conjecture of his own which he proposes immediately after.

XLI.

The Original.

Tacite, qui a compris sans doute bien des defauts sous le terme de *professoria lingua*, n'en eut point exclu CELUI dont je parle s'il L'AVOIT CONNU.

The just Translation.

Tacitus, who doubtless included a great number of faults in the word *professoria lingua*, would have mentioned that I now speak of, had it been practised in his age.

The pretended Translation.

P. 56. Rem. [A]. of ACCARISI.

Tacitus, who doubtless comprehended many defects under the phrase *professoria lingua*, would not have excluded HIM of WHOM I speak, if he had known HIM.

N.B. Here a defect is mistaken for a Man.

XLII.

The Original.

Les communions à plus petits benefices n'ignorent pas les effets de cette humeur.

The just Translation.

Nor are the Christian Societies, where the benefices are of small income, unacquainted with the effects of this ambulatory disposition.

The pretended Translation.

Ibid.

The Christian Societies, which belong to the smaller benefices, are sensible of the effects of this humour.

XLIII.

The Original.

Voila le succès de tant de sollicitations, & de gratifications.

The just Translation.

Such was the ill success, the Duke of Parma had, after having so long solicited Accarisi to come to his Court, not to mention the gratifications he made him.

The pretended Translation.

Ibid.

This was the Success of all that Sollicitation and Bribery.

N.B. The Salary of a Professor they call Bribery.

XLIV.

The Original.

Ferdinand I. mourut en l'année 1609. & Ferdinand II. succeda à SON PERE in 1621.

The just Translation.

Ferdinand the first died in 1609, and Ferdinand the second succeeded HIS FATHER in 1621.

The

The pretended Translation.

Ibid.

Ferdinand I. died in 1609. and Ferdinand II. succeeded HIM in 1621.

N. B. This is false, Ferdinand II. succeeded his Father *Cosme*, who succeeded Ferdinand the first.

XLV.

The Original.

On pretend qu'il s'appropria les leçons de Jean Argyropylus, & qu'il en batit le Commentaire qu'il publia sur la Morale d'Aristote, sans rendre à chacun ce qui lui apartenoit.

The just Translation.

'Tis asserted that he arrogated to himself the Lectures of Joannes Argyropylus, and drew from thence the Commentary which he published on Aristotle's Ethics, assuming to himself the property of others.

The pretended Translation.

P. 57. Note [B].

It is asserted, that he borrowed his Commentary on Aristotle's Ethics, without acknowledging the Debt,

XLVI.

The Original.

Cesar fut Poëte de fort bonne heure.

The just Translation.

Cæsar was a Poet very early.

The pretended Translation.

P. 59. Note [B].

Cæsar had a happy Genius for Poetry.

N. B. The old Translation, Cæsar was an early Poet.

XLVII.

The Original.

Le bon Pierre Crinitus.

The just Translation.

Petrus Crinitus.

The pretended Translation.

P. 59. Note [D].

The good Father Crinitus.

XLVIII.

XLVIII.

The Original.

Pacuvius y trouva d'un côté beaucoup de grandeur &c de cadence, & de l'autre beaucoup de dureté & de crudité.

The just Translation.

Pacuvius told him, his verse was lofty and sonorous, but at the same time very harsh and crude.

The pretended Translation.

Ibid. Note [K].

Pacuvius found it to be partly very Sublime and Poetical, and partly very Rough and Indigested.

N. B. The old Translation has render'd it, Pacuvius found ON THE ONE SIDE a great Sublimity and Cadence, and ON THE OTHER SIDE a great deal of Roughness and Rawness in it.

XLIX.

The Original.

Voila le sens que je donne à ces paroles de la Lettre qui fut écrite par Pâquier.

The just Translation.

This I take to be the sense of the Letter which Pâquier writ.

The pretended Translation.

P. 64. Rem. [A].

After this manner Pasquier expressed himself in a Letter, &c.

L.

The Original.

Je feray comme la veuve du Castillan, qui ne vouloit vendre son cheval sans son chat.

The just Translation.

I'll act as the Castilian Widow did, who would not sell her Horse without her Cat.

The pretended Translation.

Ibid.

I act as the Widow of a certain Castilian, who would not sell his Horse without his Cat.

OMISSIONS.

I.

The Original.

Il se passe donc du tems, avant qu'on en vienne la.

The just Translation.

Now it is some Years before they get thus far...

The pretended Translation.

In the pretended Translation, p. 33. Note [A].
col. 2. l. 12. that whole Line is omitted.

II.

The Original.

Peut-être avoit on dit du Jurisconsulte Bulgarus ce
qu'Accurse, trompé par ces corruptions de nom,
atribua à Petrus Bailardus.

The just Translation.

*Possibly those particulars had been spoken of Bulgarus the
Lawyer, which Accurſius, misled by the Corruption of
that Name, ascrib'd to Petrus Bailardus.*

The pretended Translation.

Ibid. l. 18.

This whole Sentence is omitted.

III.

The Original.

Per seculorum millia... gens eterna est.

The just Translation.

Who have existed for thousands of Ages.

The pretended Translation.

P. 34. Not. [A]. of the Article ABELIANS,
col. 2. l. 29.

These Words are omitted.

IV.

The pretended Translation.

P. 36. l. 14. Text.

Two Lines are omitted, which should immediately
follow the words, *Dn. of Divinity of the Faculty of
Paris,*

Paris, viz. Il fut fait Evêque de Rhodez, lorsque Mr. de Peréfixe, précepteur du Roi, monta à l'archevêché de Paris. He was made Bishop of Rhodez, when Mr. de Perefice, the King's Preceptor, was raised to the Archiepiscopal See of Paris.

V.

The pretended Translation.

P. 40. Marg. Note [f].

The following original Quotation is entirely omitted:
Isaacus Geraras annone causa profectus, Dei nomine conjugis pudicitiam ab Abimelech regis libidine intactam servat.

VI.

The pretended Translation.

P. 41. I. i. Text.

After the words, *bork at Lisbon*, is omitted what follows in the original, viz. *in the year 1437*.

VII.

The pretended Translation.

Ibid. Note [B.]

After these words, *they take him for King Alphonso*, this Sentence is omitted: According to Nicholas Antonio, a very different Abrabanel is there spoken of.

VIII.

The pretended Translation.

P. 43. Not. [N].

These words in the Quotation from Buxtorf, *Ex Hispania in has terras veniens*, are omitted in the Translation.

IX.

The pretended Translation.

P. 45. Note [14.]

The Translation of these words, *Qui elegisti eum de igne Chaldaeorum*, is omitted.

X.

The pretended Translation.

Ibid. Note [C].

After the words, *if he converted any of them*, this Sentence is omitted, *during his stay in Haran*.

XI.

XI.

The pretended Translation.

P. 46. Note [E].

After the words, *disputing concerning his Salvation and Damnation*, these are omitted: *The Assumption of Abraham was a supposititious Piece.*

XII.

The pretended Translation.

Id. Ibid.

The word, *supposititious*, is omitted before the words, *work of the Creation*.

XIII.

The pretended Translation.

P. 47. Note [B] in the Article ABSTEMIUS.

After the words, *he gave the Priest full Absolution*, the Latin original is omitted, viz. *quo dicto tam facete permotus episcopus homini veniam dedit.*

XIV.

The pretended Translation.

P. 48. Note [B]. in ABUCARAS.

After the word *οδηγὸς*, there is an omission of, *dux viae adversus Acephalos*, i. e. *a guide against the Acephali.*

XV.

The pretended Translation.

P. 49. Note [A].

After the words, *Vossius allows him the style and title of Prince of Syria, Assyria, and Persia*, these words are omitted, as does also *Sinlerus*; and by that omission what follows, *HE comes pretty near the truth*, &c. refers to *Vossius*, though it is meant of *Sinlerus*.

XVI.

The pretended Translation.

P. 50. Text of ABULFEDA.

Instead of, *Abulfeda had been in England*, it should be, *had been PRINTED in England*.

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XVII.

The pretended Translation.

P. 52. Note [A] in ACAMAS.

After the words, *chiefly to deliver the good old Lady,*
there is an omission of, *their Grandmother.*

XVIII.

The pretended Translation.

Ibid.

After the words, *having been educated by Æbra,*
there is this omission, *and not brought up in the open*
Air. The original is, *& non pas nōtri à la belle*
étoile.

XIX.

*The Original.*Je n'ose pas décider si la mère d'Acamas étoit Phédre
ou Ariadne. Nous parlerons dans la Remarque [D]
de quelques autres Acamas, sur lesquels Mr. Moretti
s'est comporté à son ordinaire.*The just Translation.*I dare not determine whether Acamas was son to Phedra
or Ariadne. We shall take notice in the remark
[D] of some other Acamas's, whom Moretti has treat-
ed with his usual inaccuracy.*The pretended Translation.*

P. 54. Text of ACAMAS.

I will not pretend to determine whether Phedra or
Ariadne was the Mother of Acamas, upon which point
Mr. Moretti behaves as usual.The words of the original, *We shall take notice in*
the remark [D] of some other Acamas's, are omitted;
and by that omission Mr. Bayle's sense is perverted:
For his criticism upon Moretti is made to fall upon the
Question, *Whether Phedra or Ariadne was the Mother*
of Acamas; whereas it relates to the other Acamas's
mention'd in Rem. [D].

INVERSION OF ORDER.

*The pretended Translation.*ABYDUS before ABIMELECH, and several other
Articles, which should precede it in order.

IGNORANCE IN POINT OF LEARNING.

- 1 -

The pretended Translation.

P. 33. Note [AA].

James Philip of Bergame, instead of *Jacobus Philippus Bergomensis*, as he is always called by the Learned. Besides, it is *Bergamo*, as in the old Translation, and not *Bergame*; for it is a City in Italy.

三

The pretended Translation.

P. 34. Text of ABELIANS.

Hippon, instead of Hippo in Africa.

III

The pretended Translation.

Ibid. Note [A].

Essenians, instead of **Essenes**; a Sect among the Jews.

IV

The pretended Translation.

P. 36. Text in ABELLY.

The Life of Mr. VINCENT, instead of *Vincent de Paul*; which supposes that his surname was *Vincent*, whereas it was only his Christian Name.

v

The pretended Translation.

P. 37. Text in ABYDUS.

John Leon, instead of John Leo. It is repeated again in Note [E] of the same Articles.

iv

P. 40. Margin. Note f.f.

Turselin. in his *Epist. Hist.* instead of, *Epitome Hist.*

This error was copied from the old Translation; and our modern Undertakers had not learning enough to correct it.

VII.

The pretended Translation.

P. 41. l. 1. Text.

Rabin, for *Rabbi*; and so in many other places.

VIII.

The pretended Translation.

Ibid. Not. [C].

Don Nicholas Antonio's *Bibliotheca Hispana*, is called in two places *Bibliothèque d'Espagne*; which shews that the Translators thought it to be a French Book.

IX.

The pretended Translation.

P. 47. Note [B] in ABRAM.

Our famous *Dr. Cave* is called there, and in several other places, *Mr. Cave*.

X.

The pretended Translation.

Ibid.

Aubert le Mire, instead of *Aubertus Miraeus*, as he is always called among the Learned.

XI.

The pretended Translation.

P. 48. Text in ABUCARA.

Father *Turrien*, instead of *Turrian*; and so every where else.

XII.

The pretended Translation.

Ibid.

Basilus the Macedonian, instead of *Basiliss*.

XIII.

The pretended Translation.

Ibid.

The Emperor *Michel*, instead of *Micbaet*.

XIV.

The pretended Translation.

Ibid.

The Collection of the Fathers, instead of the *Biblio-theca Patrum*, as it is always called by the Learned.

XV.

XV.

The pretended Translation.

Ibid. Note [A] in ABUCARAS.
Bishop of Charros in Mesopotamia, instead of Charron.

XVI.

The pretended Translation.

P. 49. Text of ABULFEDA.
J. Gravius, instead of Greaves; and so in every place where he is mention'd.

XVII.

The pretended Translation.

P. 50. Note [B] in ABULPHARAGE.
Mar Gregorius is translated *Mar. Gregory*, as if *Mar* was the contraction of a name; whereas the Note [F] would have shewn that it was only a title of Honour. This mistake is several times repeated.

XVIII.

The pretended Translation.

P. 52. Note [A] in ABUMUSLIMUS.
Peter de la Valle, instead of *Pietro della Valle*: They supposed him to be a French, instead of an Italian Author. This mistake is repeated.

XIX.

The pretended Translation.

P. 53. Text.
Phillis every where, instead of *Pbyllis*.

XX.

The pretended Translation.

Ibid. Not. [D].

Matthieu Palmieri, instead of *Matteo Palmieri*. *Matthieu* is the French of *Mattheu*; which shews that they imagin'd *Palmieri* to be a Frenchman. This mistake is repeated again.

XXI.

The pretended Translation.

P. 58. Text.

Zenobius, for *Zenobio*. The former is no Italian name.

XXII.

XXII.

The pretended Translation.

P. 59. Note [C].

Didascalie, instead of *Didascalia*. The same error is repeated.

L O N D O N .

THE Author of the *Annales Typographici*, finding a Complaint made by the Persons who have already bought the preceding Volumes in large Paper, that Mr. *Humbert* will not let them have the last, lately printed, in the same large Paper, unless they buy over again, what they have already bought; thinks himself obliged to declare, that he has no hand in this Proceeding, and that he himself is a sufferer by it; having been refused to have more than two Copies in large Paper for his own Use, though he had bargain'd for Four; for which Four Mr. *Humbert* was to be paid, as he has been for the Two. The Author besides is sorry to find the Title, which he had prefix'd to this Supplemental-Volume, alter'd.

THEREFORE, in order to gratify such Persons as have already purchased the foregoing Volumes in large Paper; 'tis proposed, that, if they, who have purchased the same, will be pleas'd to send their Names to Mr. PREVOST, and the Number can answer the Charges, this Supplemental Volume shall be printed for them in large Paper at the same Price as the others have been Sold.

It is besides advised, that the *Index* to all the Volumes (now ready for the Press) shall also be printed here very soon, without farther Delay: of which Index no Copies in large Paper shall be printed, but such as shall be subscribed for.

(FOR want of room, we are obliged to defer the Literary News to the next Number.)

HISTORIA
LITTERARIA:
OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS
Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.* —————— Lucret.

NUMBER XXIII.
Being the Fifth and Last of Vol. IV.

LONDON:
Printed for JOHN OSBORNE, at the *Golden-Ball*, in
Pater-Noster-Row. M.DCC.XXIV.
(Price One Shilling.)
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A T A B L E of the A R T I C L E S For No. XXIII. 1734.

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proper for forming the Mind to Virtue.
Deliver'd in an Oration, spoke the 13th
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lege, founded by Lewis XIV. in
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HISTORIA LITTERARIA.

ARTICLE XXII.

THEATRUM sit ne, vel esse possit SCHOLA
informandis moribus idonea?

ORATIO, habita die 13 Martii Anno 1733,
in Regio Ludovici Magni Collegio So-
cietatis Jesu.

A Carolo Porée, ejusdem Societatis Sacer-
dote. Lutetiae Parisiorum, Excudebat
Joannes-Baptista Coignard Filius, Ty-
pographus Regius, 1733.

That is,

*An Enquiry whether the THEATRE may
be made a SCHOOL proper for forming the
Mind to Virtue.*

*Deliver'd in an Oration; spoke the 13th of
March 1733; in the Jesuits College,
founded by Lewis XIV. in Paris.*

*By Charles Pörée, à Jesuit. Printed for
J. Baptist Coignard Junior, &c. 1733.
Containing 52 Pages, 4to.*

THIS Oration, which was spoke in pre-
sence of Cardinal de Polignac and seve-
ral other Persons of the highest Di-
stinction, begins with observing, that the Stage,
which is a kind of Looking-Glass for Men to
No. XXIII. 1733. Gg view

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view themselves in, has always been a Subject of great Curiosity as well as Dispute. The dramatick Muse, says the Author, has always had a great number of Advocates and Enemies. *Athens* rais'd a very magnificent Theatre, and afterwards suppress'd it, because of its too great Detraction, and the same happen'd in *Rome*. The *French Stage*, which is risen to a great height, has also been a frequent Subject of Controversy. And in the last Century, a great Number of very pious and learned Men appear'd in *France*, who were very much divided in Opinion about it. The Advocates for the Stage defended it from the Authority of Numbers, and the most venerable Names; and its Enemies oppos'd it from the Testimonies of the Fathers, the Decrees of Councils, and the Censures of the Church. The Dispute rose to a great height, not only in publick, but in private Companies.

BUT what was the result of this Contest? that which is commonly seen in those where the Victory is doubtful, on which occasion both Parties challenge to themselves the Glory of it. However, the Stage continued, and still does upon its former foot; notwithstanding, that Divines still preach against it, 'tis now as much frequented as ever. What Course, says the Author, am I to take in so great a Disparity of Opinions? That of a Mediator, in order to reconcile both Parties. To effect this the better, I shall divide the Oration into two Parts; in the first, I shall show that the Stage is, in its own Nature, a School, proper for forming the Mind to Virtue; and in the second, I will prove that by our Depravity, it is not so. I shall not treat this Subject, either as a Divine,

a Censor, or a Philosopher, but as an Enquirer after Truth, and a Christian. Then after making a Compliment to the Audience, and a fine Panegyrick on Cardinal de Polignac, &c. he proceeds to his first HEAD.

THAT School may be said to be proper for forming the Mind to Virtue, which abounds with proper Precepts or Examples; for which reason, History and Moral Philosophy may be rank'd in the Number of such; but in this view the Stage surpasses them both. No one doubts but that the School of Philosophy, especially the ancient one, is perfectly well adapted to inculcate Virtue, as its Object is so vastly various; and on this occasion 'twill be found that the Stage is as fit for that Purpose, since there is no Rank or Condition of Life which it does not undertake to instruct, from the Peasant to the Monarch; as it exhorts to the Practice of the several Duties of Society, inspires a love for Virtue, and an abhorrence of Vice, and even censures the several Foibles and Follies of Mankind, whether in Dress, Speech or Action, which moral Philosophy will not condescend to reprove.

'Tis plain, that the School of the Stage extends to the improvement of a great Number of Things. The Subject of its Precepts are borrowed, either from the copious Source of human Folly, from the Streams of human Prudence, or the Fountain of divine Wisdom; from the last of which the dramatick Poet may be allowed to draw, provided he does it sparingly and with Reverence, unless the virulence of the Disease may require otherwise, for then indeed he may draw largely from thence.

MANY Moralists will possibly think that 'tis demeaning Philosophy, to put it in competition with the Drama ; but 'twill be found upon a Comparison, that the latter is more efficacious in forming the Mind to Virtue than the former. Philosophy teaches openly ; Dramatick Poetry in a cunning, artful manner : The former instructs with a magisterial Air, the latter with a soft, soothing Aspect ; the former punishes our Faults with a severe Hand, the latter corrects with Tenderness and Humanity ; Philosophy censures with Anger and Indignation, disputes in a copious and verbose manner on our Duties, argues with great Subtilty on our Impulses and Affections, is restrain'd wholly to Precept, and never meddles with Example ; but the Dramatic Muse reprobates us in a jocose way, comprises her Instructions in few Words, grieves for our Vices and Follies ; rages, intreats, (so moves the Affections) and teaches both by Precept and Example, and by that means agreeing not only with Philosophy, but with History, opens another School equally adapted to instruct, or to move the Passions.

If we compare the Drama with History, 'twill be found that the former is better adapted to improve the Mind. History cannot always make choice of illustrious Examples, nor of such where Virtue is rewarded, and Vice punished ; nor does she set them in the strongest Light : but the Drama never chuses any but the most conspicuous Examples ; and if the Theatric Muse exhibits in the Beginning, Virtue persecuted and distressed, she never fails to make her victorious in the End ; and the Examples she proposes, appear in the strongest and most beautiful Light. The Examples in History are
barely

barely read or heard, but those of the Drama are set off by Dress, by Action, and the utmost Pomp of Decoration. The Heroes or infamous Personages of past Ages appear before us in their proper Habits, so that we seem to be convey'd back to the Times in which they liv'd. Here we behold the most pious, the most generous Acts; Tyrants threatening Martyrs with Death, who smile at their Rage; and wicked Wretches, receiving a just Punishment for their mighty Crimes. Virtues and Vices are mingled indiscriminately in History, but in the Drama they are contrasted, like Lights and Shadows in a Picture. And an indisputable Proof that the latter is better adapted to strike and move than the former, is, that the bare reading of a tragical Story shall scarce bring Tears into our Eyes; whereas the seeing of it represented on the Stage, shall draw Floods from them.

THE Theatre has been approv'd of by Persons of the greatest Virtue and Erudition; as by *Socrates*, whom the Oracle pronounc'd the wisest Man; by *Aristotle*, who has given us the Laws of the Drama; and, (to omit a great number of antient as well as modern Examples) by the great and good [*Borromeo*] Archbishop of *Milan*. Wou'd Cardinal *Richelieu* not only have patroniz'd the Stage in the noblest manner, but even have wrote dramatick Verses himself, and appear'd personally in the Theatre, had he not been persuaded that it might be of the highest advantage to form the Mind to Virtue? Have the Principals of the several Colleges in *France*, *Italy*, *Spain*, *Germany*, &c. no other view in making the Students act Tragedies or Comedies, but merely to improve

their Voice, their Gesture and their Gait? Certainly they have a much nobler aim, viz. to teach them how to act with Judgment, with Virtue and Dignity on the Stage of the World.

Few People, says the Author, I believe, will allow that Tragedy and Comedy may be very efficacious in improving the Mind; but possibly many will doubt whether the *Opera* may be so, a Species of Drama sprung from the Greek Chorus in Tragedies. This musical Drama is of a very motley, unnatural kind, and delights in the Marvellous. No one, however, can pretend to assert, that it is hurtful in its own Nature, since by it the Mind may be prompted to virtuous and heroic Acts, as well as softened and enervated. Chaste and regular Dances are also not to be censur'd. And 'tis certain, that if some great and laudable Story were express'd in pompous Verse, set to apt, harmonious Sounds, finely executed Vocally and Instrumentally, and enliven'd with proper Dances; on such an occasion, the musical Theatre would prove a School proper for exciting in us a love for Virtue.

It may now be ask'd, why then has the Stage been so much censur'd, since 'tis productive of so many good Effects? I answer, this is owing to People's not considering what the Stage is in itself, but the Abuse that is made of it. Now to shew that the Theatre is not what it ought to be, shall be the Subject of the second HEAD.

ANY thing, says the Author, whose Nature is such, that it may be made subservient either to Virtue or Vice, is by our Depravity generally made subservient to the latter. This is particularly evident in the Stage, which is apply'd to a bad use; and for this we are to blame

blame the Poets, the Players, and the Spectators or Audience.

THE Greek dramatick Writers did not consider themselves merely as Poets, whose Business was to tickle the Ear and delight the Eye; but as a kind of Magistrates, who were tacitly appointed by the Government, to improve the Minds of the People. These made use of Comedy (if we except some Abuses that crept into it) to reprove and correct with a smiling Aspect, and of Tragedy to suppress the tumultuous Passions of the Soul, and excite in it the most compassionate Sensations.

But in what view do the French dramatick Writers compose? To get Money, and acquire Reputation, without shewing the least regard to Morality. This may be fully prov'd by descending to particulars.

THE French Tragedies may vie in Beauty and Majesty with those of Athens; but then, instead of Healing the Diseases of the Mind, they are calculated to inflame them; to inspire thirst of Revenge, and of Concupiscence.

Why did you (says the Author,) O Corneille, inflame your Countrymen with that false Punctilio of Honour, which hurries Men on to murther one another in single Combat? Didn't you know the mighty Power of your Verse; and that it was capable of making whatever Impressions you pleas'd on the Minds of the Audience. 'Twas a Happiness that your Genius was not turn'd for Love; and a Misfortune, that another should appear, who breath'd the most soft enervating Strains.

FOR there arose another Poet (*Racine*) admirable, both from Nature and Art, who devoted himself wholly to the tender Muse.

Corneille soar'd aloft, was wholly conversant in the Sublime, and made his Heroes greater than Men ; *Racine* form'd his obnoxious to every frailty. *Corneille* observ'd the utmost Decorum and Propriety in his Characters ; but *Racine* made all his, of what Nation soever, French. The former div'd into the deep Mysteries of State-Politicks, the latter into the little Policies of Lovers ; *Corneille* soaring aloft like the mighty Bird of *Jove*, playing amidst Thunder and Lightning, spread Noise and Terror universally ; but *Racine*, like the tender Dove of *Venus*, fluttering over Beds of Roses and Myrtle-Trees, breath'd the softest Moan. *Racine* did not tear the Laurel from *Corneille's* Brow ; his own Heroes bound his with Myrtle Wreaths. *Racine* had many Imitators, who neglected to observe the dramatick Unities, disguis'd and adulterated History, did not keep to Verisimilitude, or that Variety of Colouring, which ought to appear in dramatick Characters.

In this theoretic School, a Throne was erected for *Cupid*, where he govern'd with despotic Sway, inverted the just Order of things, and inspir'd all the libidinous Passions. Possibly the Advocates for this Drama will say, that this was exhibited, in order to cure the Passion of Love ; but this would be the very same thing, as to kindle a great Fire, merely for the sake of extinguishing it. The Greek Tragick Writers were so firmly persuaded, that Love was not to be cherish'd and indulg'd, that they very seldom introduc'd it in their Tragedies ; and when they did, 'twas with no other design but to banish it with Infamy. Would our tragick Poets observe the same Conduct,

Conduct, they possibly might be allowed to intermix Love-Characters in their Plays.

THE Author, after addressing himself in a mournful Apostrophe to Tragedy, and bewailing its Degeneracy, proceeds to Comedy, which he feigns speaking to him with a pleasant, jocose Air; and congratulating her own Perfections, in not being of so detracting a Spirit, as under *Aristophanes*; not so obscene, as under *Plautus*; nor so wanton, as under *Terence*. The Author thereupon examines whether she can make good her Assertions. Comedy declares, that she corrects Pride and Affectation in Dress, Pedantry in Women, Unsociableness in both Sexes, cures the imaginary Diseases of the Mind, instructs Husbands and Wives; but to all this the Author answers, that she not only overlooks things of a much more dangerous Tendency, but prompts Mankind to Vice, more than to Virtue; which he proves as follows.

UNMARRIED Youths of both Sexes are caught by Comedy to cherish stol'n Fires, and to marry without the consent of Parents; Wives are instructed to impose upon their Husbands, and Husbands to indulge their Wives in all kinds of Licentiousness, and Servants to impose upon their Masters. In Comedy, a wicked Character is generally drawn witty, gay and facetious; and a virtuous one is represented as silly, ridiculous and stupid. Whence the Author infers justly, that a Drama of this kind is not a School proper for improving the Mind; which, however, he observes, is not the fault of the Art, but of the Artist.

THE

THE Author then begins with censuring *Moliere*, (whose Genius he at the same time applauds highly, and declares, that in him all the Wit of *Aristophanes*, the Festivity of *Plautus*, the moral Knowledge of *Terence* were united) for corrupting the Minds of the French. He afterwards inveighs against those comick Writers, who not being able to copy *Moliere's* Beauties, imitated his Faults and Imperfections. Those also, who being unwilling to write obscenely, did yet shadow the most filthy Images under the most delicate Expressions, which is of more dangerous consequence. Such likewise as, for the sake of pleasing the Vulgar, interspers'd their Pieces with low, petulant Jests; not reflecting, that all this is derogating to Comedy, whose whole aim should be to correct and improve the Mind.

THIS the Authors of the musical Drama cannot be said to effect. But these will compare their School to a royal or publick Garden, every part of which is laid out and dispos'd merely to delight the Eye, and not to benefit Mankind. So far would be allowable, but then they ought not to raise venomous Flowers and Plants in this Garden.

WE then have a picturesque Description of such a Garden, in which *Pleasure*, crown'd with Roses, is suppos'd to be seated on a verdant Throne, the little *Loves* hovering about her, and *Reason*, bound in flowery Wreaths, lying prostrate at her feet. Hither all the Gods and Goddesses of Antiquity, the Heroes and Heroines, the Fauns and Dryads, the Tritons and Nayads, &c. are imagin'd to resort. All these are suppos'd to be enflam'd with Love, and to be taught the most pernicious Maxims

Maxims by the Deity *Pleasure*, who presides there. This the Author declares is a just Picture of Operas, and thereupon appeals to the Reader, whether such a School can conduce to the forming our Minds to Virtue. He then accuses the Authors of the musical Drama, for applying the heavenly Talents, which Providence has indulg'd them, to such ill Uses. But many of these, says he, confess their Crime, and the two most fam'd Lyric Poets in *France* bewail'd their having so much fomented the loose Passions.

BUT will Actors, whether in Tragedy or Comedy, or Opera Singers, not confess themselves in some measure Criminal? Is not the Drama in their Hands, what a Bow and Arrow is in that of a skilful Archer? The more skilfully they represent a vicious Character, the greater is their Guilt: And there are very few but endeavour to refine upon the Poet on these Occasions, and set off his Words with the greatest Beauty of Voice and Action. The Actresses too, who represent soft tender Characters, and endeavour to charm by their Dress, and employ the several Blandishments which their Sex so artfully use, are far from being excusable.

BUT how must Actors behave in order to be innocent? Receive none but virtuous Plays, since 'tis in their power to accept or refuse them. But it must be confess'd, that the Audience are generally pleas'd with those in the loosest Cast; and therefore they are principally to be blam'd, since both Poets and Players write and act in a view of pleasing them. Let us now examine what sort of People generally form an Audience.

It consists generally of the inquisitive and volatile, of the indolent, lazy part of Mankind; of those who are distracted with their private Affairs, and tormented with domestick Broils; of Persons of all, and of no Rank; who cannot be called either virtuous or wicked, trifling or serious, idle or industrious; flocking to the Play-House or to the Church, to a Comedy or a Sermon, with the same religious Spirit and Reflection; that is, without any.

HOWEVER, these form the least vicious part of an Audience, for it likewise consists of the juvenile, debauch'd part of both Sexes, who have been ruin'd by the indulgence of their Parents; of Husbands and Wives who hate one another mortally, and are immers'd in all the Vices of Concupiscence. Now what can such an Audience as this desire to see exhibited? Plays of the same Cast with their own leud Actions. And therefore we are not to wonder that the Poets and Players should entertain them with such.

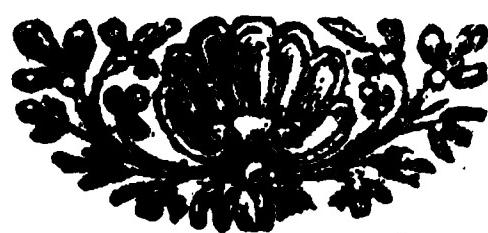
BUT if the Audience wou'd approve of none but virtuous Picces, they would be entertain'd with such only; if the Poet has fallen into an Impropriety of Thought or Diction, or the Action of the Player is not just, immediately a Hiss arises; but how much rather ought they to hiss things of a vicious turn?

BUT shou'd any one object here, that Youth is made for Folly, that we are to indulge in the wild Frenzy of Love; I answer, that no Age is made for Folly, and that Love ought always to be regulated by Reason.

'Tis therefore the Busines of the Audience to prescribe Laws to both Poets and Players,
to

to censure vicious Pieces, and to applaud those of a virtuous kind. This being done, the Stage, instead of depraving and corrupting the Mind, would be found a School proper for forming it to Virtue.

So far our Author. The Original is writ in a nervous, declamatory Style, which tends indeed to Fustian, but 'tis a Fustian of the noblest kind, and such as, finely spoke, cou'd not but make a deep impression on the Audience. The Figures are strong and lively, the Arguments solid and judicious, and we believe it may be affirm'd, that no Writer has set this Subject in so just and beautiful a Light as our Author. Some zealous Advocates for the Stage, will not allow it to have one Defect, while others will not allow it one Perfection; but our Author has judiciously pointed out the most happy Medium on this Occasion, and by declaring what the Stage is in itself, and how much 'tis abus'd, lays down a Method by which it may be made a School of Wisdom and Virtue. And as such a School is so highly conducive to our Happiness, this Piece, an *English* Translation of which will speedily be publish'd, ought to be carefully perus'd by Persons of all Ranks and Conditions.



ARTICLE XXIII.

*A Second Extract of Sir Isaac Newton's Observations upon the Prophecies of DANIEL and the Apocalypse of St. JOHN.
(See the first Abstract in No. XXI.
Art. 13. p. 245.)*

IN the ninth Chapter, Sir Isaac Newton treats of the Kingdoms represented in *Daniel**, by the *Ram* and *He-Goat*. The former part of this Prophecy is explained by the Prophet himself, who tells us, that the Ram having two Horns, are the Kings of *Media* and *Persia*; not two Persons, says our Author, but two Kingdoms: and the Kingdom of *Persia* was the higher Horn that came up last. The Kingdom of *Persia* rose up, when *Cyrus* having newly conquered *Babylon*, revolted from *Darius*, King of the *Medes*, and beat him at *Pasargadæ*, and set up the *Persians* above the *Medes*. The Horn that came up first, was the Kingdom of the *Medes*, from the time that *Cyaxares* and *Nebuchadnezzar* overthrew *Niniveb*, and shared the Empire of the *Affyrians* between them. As the Ram represents the Kingdom of *Media* and *Persia*, from the Beginning of the four Empires; so the He-Goat represents the Empire of the *Greeks*, to the End of those Monarchies. In the Reign of his great Horn, and of the great Horns which succeeded it, he represents the Empire, during the Reign of the *Leopard*; and in the Reign of his little Horn, which stood up in the latter time of the Kingdom of the Four, and after their Fall became mighty, but not by his

* Ch. viii.

his own Power, he represents it during the Reign of the fourth Beast.

THIS being premised, with regard to the general intent of this Prophecy, our Author descends to particulars. The great Horn is the first Kingdom, that which lasted during the Reign of *Alexander the Great*, and his Brother *Aridæus*, and two young Sons, *Alexander* and *Hercules*. The four Horns that came up afterwards, are the Kingdoms of *Cassander*, *Lysimachus*, *Antigonus*, and *Ptolemy*. In all this our Author agrees pretty well with all other Commentators. But he differs entirely from them with regard to the little Horn that came forth out of one of the Four. This little Horn he takes to be the Kingdom of *Macedonia*, from the time it became subject to the *Romans*. This Kingdom, by the Victory of the *Romans* over *Perseus*, King of *Macedonia*, Anno Nabonass. 580. ceased to be one of the four Horns of the Goat, and became a Dominion of a new sort; not a Horn of the fourth Beast, for *Macedonia* belonged to the Body of the Third; but a Horn of the third Beast of a new Sort, a Horn of the Goat, which grew mighty, but not by his own Power; a Horn which rose up and grew potent under a foreign Power, that of the *Romans*.

HERE we beg leave to observe, that there seems to be a little inconsistency in Sir *Isaac Newton's* reasoning. Hitherto, not only the Goat represented an independent Kingdom; but the four Horns were also Kingdoms independent from one another, and from any foreign Power. And now the little Horn is no more a Kingdom by itself, but barely a Province of the *Roman Empire*. It is true, Sir *Isaac* observes,

that

that “*the Latins* are not comprehended among “*the Nations*, represented by the He-Goat in “*this Prophecy*; their Power over the *Greeks* “is only named in it, to distinguish the Times “in which the He-Goat was mighty by his “own Power, from the time he was mighty, “but not by his own Power. He was mighty “by his own Power, till his Dominion was “taken away by the *Latins*; after that, his “Life was prolonged under their Dominion, “and this prolonging of his Life was in the “Days of his last Horn; for in the Days of “this Horn the Goat became mighty, but not “by his own Power.” It appears by this, that our Author lays a great stress upon these Words of the Prophet, *His Power shall be mighty, but not by his own Power**; as if they signify’d that the *Macedonians* (for they are represented by the little Horn of the Goat, according to our Author) should become powerful by the help of the *Romans*: but this does not seem to be the sense of the Prophet’s Words; *Grotius*’s Exposition of them is much more natural, viz. that the King here spoken of was powerful against the *Jews*, not so much by his own Forces, as by the Factions and civil Broils of the *Jews*†.

OUR Author next shews how the little Horn has accomplished all that is prophesied of it in this Chapter of *Daniel*. “*The Romans*, says “he, by the Legacy of *Attalus*, the last King “of *Pergamus*, *Anno Nabonass. 615.* inherited “that Kingdom, including all *Asia-Minor*, on “this side of Mount *Taurus*; *Anno Nabon. 684.* “and 685, they conquered *Armenia*, *Syria*, “and *Judea*, *Anno Nabonass. 718.* they subdued

Egypt.

* *Daniel viii. 24.*

† *Grotius in h. loc.*

“ Egypt. And by this Conquest the little Host
 “ waxed exceeding great towards the South, and
 “ towards the East; and towards the pleasant
 “ Land. And it waxed great, even to the Host
 “ of Heaven; and cast down some of the Host and
 “ of the Stars to the ground, and stamped upon
 “ them; that is, upon the People and great
 “ Men of the Jews. Yea, he magnified himself
 “ even to the Prince of the Host, the Messiah;
 “ the Prince of the Jews, whom he put to
 “ death, Anno Nabonass. 780. And by him the
 “ daily Sacrifice was taken away, and the Place
 “ of his Sanctuary was cast down, viz. in the
 “ Wars which the Armies of the eastern Na-
 “ tions, under the Conduct of the Romans,
 “ made against Judea; when Nero and Vespas-
 “ sian were Emperors, Anno Nabonass. 816;
 “ 817, 818: And an Host was given him against
 “ the daily Sacrifice; by reason of Transgression,
 “ and it cast down the Truth to the Ground, and
 “ it practised and prospered. This Transgression
 “ is in the next Words called the Transgression
 “ of Desolation; and in Daniel xi. 31. the Abo-
 “ mination which maketh desolate; and in Matt:
 “ xxiv. 13. the Abomination of Desolation; spoken
 “ of by Daniel the Prophet, standing in the holy
 “ Place. It may relate chiefly to the Worship
 “ of Jupiter Olympius, in his Temple built by
 “ the Emperor Hadrian, in the place of the
 “ Temple of the Jews, and to the revolt of
 “ the Jews under Barchochab occasioned there-
 “ by; and to the Desolation of Judea; which
 “ followed thereupon; all the Jews being
 “ thenceforward banish'd Judea upon pain of
 “ Death. Then I heard; says Daniel, one Saint
 “ speaking, and another Saint said unto that cor-

" tain Saint, whilb spake ; How long shall be the
 " Vision concerning the daily Sacrifice, and the
 " Transgression of Desolation, so give both the
 " Sanctuary and the Host to be trodden under foot ?
 " And be said unto me ; unto two Thousand and
 " three Hundred Days ; then shall the Sanctuary
 " be cleansed. Daniel's Days are Years ; and
 " these Years may perhaps be reckoned, either
 " from the Destruction of the Temple, by the
 " Romans, in the Reign of *Vespasian*, or from
 " the Pollution of the Sanctuary by the Wor-
 " ship of *Jupiter Olympius*, or from the De-
 " solation of *Judea*, made in the End of the
 " Jewish War, by the Banishment of all the
 " Jews out of their own Country, or from
 " some other Period, which time will discover.
 " Henceforward the last Horn of the Goat
 " continued mighty under the *Romans*, till the
 " Reign of *Constantine the Great*, and his Sons,
 " and then by the Division of the *Roman Em-*
 " pire, between the *Greek* and *Latin* Emperors,
 " it separated from the *Latins*, and became the
 " *Greek Empire* alone, but yet under the Do-
 " minion of a *Roman Family* ; and at present
 " it is mighty under the Dominion of the
 " *Turks.*"

Thus far our Author ; but we doubt very
 much whether what he here asserts will be
 granted to him. How can it be said the King-
 dom of the *Greeks* waxed great, when the *Ro-*
mans made war against the *Jews*? What King-
 dom were the *Greeks* then Masters of? We must
 also observe, that to say, that the time, when
 a Prophecy will be accomplished, must be com-
 puted from an uncertain Period, or from a
 Period which time will discover, very much
 lessens the Credit of such a Prophecy. The
 Reader

Reader is further to take notice, that there's a Circumstance in this Prophecy, of which our Author does not say a Word. The Prophet tells us, that in the latter End of the Kingdom of the four Horns, *a King of fierce Countenance, and UNDERSTANDING DARK SENTENCES, shall stand up*: Now, if by a King, we must here understand a Kingdom, how can it be said of a Kingdom, that it *understands dark Sentences*? This, according to *Grotius*, was said of *Antiochus Epiphanes*, who was a cunning Politician, and knew how to draw the Jews into Idolatry. But our Author offers some Arguments against those, who maintain that this Prophecy ought to be understood of *Antiochus Epiphanes*. "A Horn of a Beast, says Sir *Isaac*, is never taken for a single Person, it always signifies a new Kingdom, and the Kingdom of *Antiochus* was an old one. *Antiochus* reigned over one of the four Horns, and the little Horn was a fifth under its proper Kings. This Horn was at first a little one, and waxed exceeding great, but so did not *Antiochus*. It is described great above all the former Horns, and so was not *Antiochus*. His Kingdom on the contrary was weak and tributary to the *Romans*, and he did not enlarge it. The Horn was a King of fierce Countenance, and destroyed wonderfully, and prospered and practised; that is, he prospered in his Practices against the holy People; but *Antiochus* was frightened out of *Egypt* by a mere message of the *Romans*, and afterwards routed and baffled by the Jews. The Horn was mighty by another's Power, *Antiochus* acted by his own. The Horn stood up against the Prince of the Host of Heaven, the Prince

" of Princes ; and this is the Character, not of " *Antiochus*, but of Antichrist. The Horn " cast down the Sanctuary to the Ground, and " so did not *Antiochus*, he left it standing. " The Sanctuary and Host were trampled un- " der foot two thousand three hundred Days ; " and in *Daniel's* Prophecies, Days are put for " Years ; but the Profanation of the Temple " in the Reign of *Antiochus*, did not last so " many natural Days. These were to last to " the time of the End, till the last End of the " Indignation against the Jews ; and this In- " dignation is not yet at an End. They were " to last till the Sanctuary, which had been " cast down, should be cleansed, and the " Sanctuary is not yet cleansed." In the re- " maining part of this Chapter, our Author shews " that the same Prophecy, which is here explain- " ed, is again repeated with some new Circum- " stances in the eleventh Chapter of *Daniel*: but " for this we must refer the Reader to the Book " it self.

THE tenth Chapter treats of the Prophecy of the Seventy-Weeks. As this is a very important Subject, and Sir Isaac Newton's Observations being mostly new, we think it proper to lay before the Reader the greatest part of this Chapter in the Author's own Words. He gives us first a Translation of his own of this Prophecy ; we will transcribe it here, and put in a Parenthesis the Words of our English Translation, when it differs from that of Sir Isaac. *Seventy- Weeks are cut (determined) upon thy People, and upon thy holy City, to finish Transgression, and to make an end of Sins, and to expiate (make reconcilation for) Iniquity, and to bring in everlasting Righteousness, to consummate (seal up) the V-*

sion,

sion, and the Prophet (Prophecy), and to anoint the most Holy. ver. 24.

KNOW also (therefore) and understand, that from the going forth of the Commandment, to cause to return (to restore) and to build Jerusalem, unto the Anointed, (the Messiah) the Prince, shall be seven Weeks. ver. 25.

YET threescore and two Weeks shall it return, and the Streets be built, and the Wall, but in troublesome times (and threescore and two Weeks the Streets shall be built again, and the Wall, even in troublesome times.) Ibid. And after threescore and two Weeks the Anointed (Messiah) shall be cut off, and it shall not be his (but not for himself) but (and) the People of a (the) Prince to come (that shall come) shall destroy the City, and the Sanctuary; and the end thereof shall be with a Flood, and to the end of the War Desolations are determined. ver. 26.

YET shall be (and he shall) confirm the Covenant with many for one Week: and in half a Week (in the midst of the Week) he shall cause the Sacrifice and Oblation to cease, and upon the Wing (for the overspreading) of Abominations he shall make it desolate, even until the Consummation, and that which is determined be poured upon the Desolate. ver. 27.

OUR Author has nothing very particular with regard to the first part of this Prophecy, viz. the Seventy-Weeks taken together; he places the Beginning of them in the seventh Year of *Artaxerxes Longimanus*, and the End at the Death of Christ; and he is of opinion, that the four hundred ninety Years must be understood of Lunar Years: and he adds, that the former part of the Prophecy relates to the first coming of Christ as a Prophet; and that the Words

in the Beginning of the twenty-fifth Verse seem to relate to his second coming, when he is to be a Prince or King. There (*viz.* in the first part of the Prophecy) the Prophet was consummate, and the most holy Anointed; here (*viz.* ver. 25.) he that was anointed comes to be Prince, and to Reign. Our Author observes in this place, that *Daniel's* Prophecies reach to the End of the World, and that there is scarce a Prophecy in the Old Testament concerning Christ, which does not in something or other relate to his second coming: and he adds, that if divers of the Ancients applied the half Week to the time of Antichrist, we may by the same Liberty of Interpretation apply the seven Weeks to the time when Antichrist shall be destroyed by the Brightness of Christ's coming. But whether this Liberty of Interpretation will satisfy our present Infidels, we shall not determine; the Reader may easily guess what Consequences can be drawn from this way of expounding Prophecies.

" *The Israelites*, says further our Author, " in the Days of the ancient Prophets, when " the ten Tribes were led into Captivity, ex- " pected a double return, and that at the first " the Jews should build a new Temple, inse- " rior to Solomon's, until the time of that Age " should be fulfilled; and afterwards they " should return from all places of their Capti- " vity, and build *Jerusalem* and the Temple " gloriously: *Tobit* xiv. 4, 5, 6. Now while " such a return from Captivity, was the Ex- " pectation of *Israel*, even before the times of " *Daniel*, I know not why *Daniel* should omit " it in his Prophecy. This part of the Pro- " phesy being therefore not yet fulfilled, I " shall

" shall not attempt a particular Interpretation
" of it; but content myself with observing,
" that as the *seventy* and the *sixty-two Weeks*
" were *Jewish Weeks*, ending with sabbatical
" Years; so the *seven Weeks* are the Compass
" of a Jubilee, and begin and end with Actions
" proper for a Jubilee, and of the highest Na-
" ture for which a Jubilee can be kept; and
" that since the *Commandment to return and to*
" *build Jerusalem*, precedes the *Messiah*, the
" Prince, forty-nine Years; it may perhaps
" come forth, not from the *Jews* themselves,
" but from some other Kingdom friendly to
" them, and precede their return from Capti-
" vity, and give occasion to it; and lastly,
" that this rebuilding of *Jerusalem*, and the
" waste places of *Judah*, is predicted in *Mich.*
" vii. 11. *Amos* ix. 11, 14. *Ezek.* xxxvi. 33,
" 35, 36, 38. *Isa.* liv. 3, 11, 12. lv. 12. lxi. 4.
" lxv. 18, 21, 22. and *Tobit* xiv. 5. and that
" the return from Captivity, and coming of
" the *Messiah* and his Kingdom are described
" in *Daniel* vii. *Rev.* xix. *Aet.* i. *Mat.* xxiv.
" *Joel* iii. *Ezek.* xxxvi, xxxvii. *Isa.* lx. lxii, lxiii.
" and lxvi. and many other places of Scrip-
" ture: the Manner I know not, let Time be
" the Interpreter." Thus, according to our
Author, the *Jews* are to be restored to their
former State, and *Jerusalem* and the Temple
will be rebuilt; this Restoration is foretold in
part of the Prophecy of the *seventy Weeks*,
but when and how this will happen, is yet un-
known; this only is certain, that the *Messiah*
will come a second time, forty-nine Years after
the Beginning of this Restoration. It would be
too long and too tedious to make Observations
upon all the Passages to which our Author re-

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fers us; but we cannot forbear observing, that what Christ himself says in the twenty-fourth Chapter of St. Matthew seems to overthrow our Author's Scheme. Our Saviour having foretold his second coming, tells us in express Words, *This Generation shall not pass till all these things be fulfilled**; which Words must signify, that he would come a second time within the space of forty Years for the utmost: and accordingly most Commentators understand that Prophecy of the overthrow of the Jewish Nation by *Titus Vespasianus*.

Our Author next fixes the Date of the threescore and two Weeks. The Prophet "having foretold both comings of Christ, and dated the last from their returning and building *Jerusalem*; to prevent the applying that to the building of *Jerusalem* by *Nebemias*, he distinguishes this from that, by saying, that from this Period to the Anointed shall be, not sevēn Weeks, but threescore and two Weeks, and this not in prosperous but in troublesome times; and at the end of these Weeks the Messiah shall not be the Prince of the Jews, but be cut off, and *Jerusalem* not be his, but the City and Sanctuary be destroyed. Now *Nebemias* came to *Jerusalem* in the twentieth Year of this same *Artaxerxes*, while *Ezra* still continued there, *Nebem.* xii. 36. and found the City lying waste, and the Houses and Wall unbuilt. *Nebem.* ii. 17. vii. 4. and finished the Wall the twenty-fifth Day of the Month *Elul*, *Nebem.* vii. 15. in the twenty-eighth Year of the King; that is, in *September*, in the Year of the Julian Period, 4278. Count now from this Year,

" three-

" threescore and two Weeks of Years, that is,
" four hundred thirty-four Years, and the
" reckoning will end in *September*, in the Year
" of the Julian Period 4712, which is the Year
" in which Christ was born, according to Cle-
" mens *Alexandrinus*, *Eusebius*, *Irenæus*, *Epi-*
" *phanius*, *Jerome*, *Orosius*, *Cassiodorus*, and
" other Ancients. — If with some you reckon
" that Christ was born three or four Years be-
" fore the vulgar Account, yet his Birth will
" fall in the latter part of the last Week, which
" is enough."

He shall confirm the Covenant with many for one Week. He kept it, says our Author, notwithstanding his Death, till the Rejection of the Jews, and Calling of Cornelius and the Gentiles in the seventh Year after his Passion.

In half a Week he shall cause the Sacrifice and Oblation to cease. " That is, says Sir Isaac, by the War of the Romans upon the Jews; which War after some Commotions, began in the thirteenth Year of Nero, A. D. 67, in the Spring, when *Vespasian* with an Army invaded them; and ended in the second Year of *Vespasian*, A. D. 70, in Autumn, Sept. 7, when *Titus* took the City, having burnt the Temple twenty-seven Days before; so that it lasted three Years and a half."

Our Author observes upon the latter part of this Prophecy, that the meaning of it is, that the People of a Prince to come, shall destroy the Sanctuary, and abolish the daily Worship of the true God, and overspread the Land with an Army of false Gods; and by setting up their Dominion and Worship, cause Desolation to the Jews, until the times of the Gentiles be fulfilled. He then sums up in a few Words, what

what he has offered concerning this Prophecy. "Thus, says he, have we in this short Prophecy, a Prediction of all the main Periods relating to the coming of the Messiah; the time of his Birth, that of his Death, that of the Rejection of the Jews, the Duration of the Jewish War, whereby he caused the City and Sanctuary to be destroyed, and the time of his second coming: and so the Interpretation here given is more full and complete, and adequate to the Design, than if we should restrain it to his first coming only, as Interpreters usually do. We also avoid the doing Violence to the Language of *Daniel*, by taking the seven Weeks, and sixty-two Weeks for one Number; had that been *Daniel's* meaning, he would have said sixty and nine Weeks, and not seven Weeks, and sixty-two Weeks, a way of numbering used by no Nation." In the remaining part of this Chapter, Sir *Isaac* gives us the grounds of the Chronology he has followed; but it would be too long to transcribe them here.

THE eleventh Chapter treats of the times of the Birth and Passion of Christ. Upon reading the Title of this Chapter, we were in hopes that our learned Author should have endeavour'd to solve the Difficulties which arise from the seeming Opposition, there is, between St. Matthew and St. Luke, with regard to the time when Christ was born; but Sir *Isaac* does not say one word of it. He contents himself with giving us a short History of Christ's Preaching, in order to find out how much time he spent in the exercise of his ministerial Functions: He concludes, from the Observations he makes, That "we have in the Gospels of

Mattew

“ Matthew and John compared together the History of Christ’s Actions in continual order during five Passovers. — The first Passover was between the Baptism of Christ, and the Imprisonment of John; John ii. 13. the second within four Months after the Imprisonment of John, and Christ’s beginning to preach in Galilee, John iv. 35. and therefore it was either that Feast to which Jesus went up, when the Scribe desired to follow him, Matt. viii. 19. Luke ix. 51. 57. or the Feast before it. The third was the next Feast after it, when the Corn was eared and ripe, Matt. xii. 1. Luke vi. 1. The fourth was that which was nigh at hand, when Christ wrought the Miracle of the five Loaves, Matt. xiv. 15. John vi. 4, 5. and the fifth was that, in which Christ suffered, Matt. xx. 17. John xii. 1. Between the first and second Passover, John and Christ baptised together, till the Imprisonment of John, which was four Months before the second. Then Christ began to preach and call his Disciples; and after he had instructed them a Year, sent them to preach in the Cities of the Jews; at the same time John hearing of the fame of Christ, sent to him to know who he was. At the third, the Chief Priests began to consult about the Death of Christ. A little before the fourth, the Twelve, after they had preached a Year in the Cities, returned to Christ; and at the same time Herod beheaded John in Prison, after he had been in Prison two Years and a quarter: and thereupon Christ fled into the Desart for fear of Herod. The fourth, Christ went not up to Jerusalem for fear of

“ the

" the Jews, who at the Passover before had
 " consulted his Death, and because his time
 " was not yet come. Thenceforward there-
 " fore till the Feast of Tabernacles he walked
 " in Galilee, and that secretly for fear of He-
 " rod: and after the Feast of Tabernacles he
 " returned no more into Galilee, but sometimes
 " was at Jerusalem, and sometimes returned
 " beyond Jordan, or the City Epbrain by the
 " Wilderness, till the Passover in which he was
 " betrayed, apprehended, and crucified."

THE Years, during which Christ preached, are, according to our Author, distinguished by such essential Characters, that they cannot be mistaken. " The second Passover is distin-
 " guished from the first, by the Interposition
 " of John's Imprisonment. The third is di-
 " stinguished from the second, by a double
 " Character, first, by the Interposition of the
 " Feast to which Christ went up, Matt. viii.
 " 19. Luke ix. 57. and secondly, by the Di-
 " stance of the time from the beginning of
 " Christ's Preaching: for the second was in the
 " beginning of his Preaching, and the third so
 " long after, that before it came, Christ said,
 " from the Days of John the Baptist, until now,
 " the Kingdom of Heaven suffereth Violence,
 " and upbraided the Cities, Chorazin, Beth-
 " faida, and Capernaum, wherein most of his
 " mighty Works were done, because they re-
 " pented not, Matt. xi. Which shews, that
 " from the Imprisonment of John, till now,
 " there had been a considerable length of time.
 " The fourth is distinguished from the third,
 " by the Mission of the Twelve from Christ,
 " to preach in the Cities of Judea in all the
 " Interval. The fifth is distinguished from
 " all

" all the former, by the Twelve's being returned from preaching, and continuing with Christ during all the Interval between the fourth and the fifth, and by the Passion, and other infallible Characters."

OUR Author having fixed the Summer in which *John* first began to baptise, in the fifteenth Year of the Emperor *Tiberius*, the first of the five Passovers we have mention'd; fell consequently in the sixteenth Year of that Emperor; and the last Passover, in which Christ suffered, on the twentieth Year of the same Emperor; and by consequence in the Consulship of *Fabius* and *Vitellius*, in the seventy-ninth *Julian* Year, and of Christ the thirty-fourth, which was the sabbatical Year of the Jews. This Sir *Isaac* proves further by some other Arguments, on which we think it needless to enlarge.

THE twelfth Chapter is intitled, *Of the Prophecy of the Scripture of Truth.* Here the Author explains the eleventh Chapter of *Daniel*, and shews how it foretels the History, from the time of *Alexander* the Great, to the present time; and he tells us, that the Nations spoken of, from verse the fortieth to the forty-third, are those Nations that compose the Empire of the *Turks*, and therefore this Empire is here to be understood by the *King of the North*. These Nations compose also the Body of the He-Goat; and therefore the Goat still reigns in his last Horn, but not by his own Power. As it is almost impossible to give an exact Account of this Chapter, without transcribing the whole; we must content ourselves, with laying before the Reader a particular Passage, which will shew in what manner Sir *Isaac* reasons, and which

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which will also be introductory to the Account
we shall give of the two following Chapters.

" IN the beginning of the Jewish War, says
" our Author, in Nero's Reign the Apostles
" fled out of Judea with their Flocks; some
" beyond Jordan to Pella, and other places,
" some into Egypt, Syria, Mesopotamia, Asia
" minor, and elsewhere. Peter and John came
" into Asia, and Peter went thence by Corinth
" to Rome; but John staying in Asia, was
" banished by the Romans into Patmos, as the
" Head of a Party of the Jews, whose Nation
" was in War with the Romans. By this Di-
" spersion of the Christian Jews, the Christian
" Religion which was already propagated
" Westward as far as Rome, spread fast into
" all the Roman Empire, and suffered many
" Persecutions under it, till the Days of Con-
" stantine the Great, and his Sons: all which is
" thus described by Daniel; And such as do
" wickedly against the Covenant, shall be, who
" places the Abomination, cause to dissemble,
" and worship the Heathen Gods; but the Peo-
" ple among them, who do know their God,
" shall be strong and act. And they that under-
" stand among the People, shall instruct many;
" yet they shall fall by the Sword, and by Flame,
" and by Captivity, and by Spoils many Days.
" Now when they shall fall, they shall be helped
" with a little help, viz. in the Reign of Con-
" stantine the Great; and at that time, by
" reason of their Prosperity, many shall come
" over to them from among the Heathens, and
" cleave to them with Disimulation. But of
" those of understanding there shall still fall to try
" God's People by them, and to purge them
" from the Dissemblers, and to make them
white,

"white, even to the time of the end: because it
"is yet for a time appointed."

"HITHERTO the Roman Empire continued entire, and under this Dominion the little Horn of the He-Goat continued mighty, but not by his own Power. But now by the building of Constantinople, and endowing it with a Senate and other like Privileges with Rome; and by the Division of the Roman Empire, into the two Empires of the Greeks and Latins, headed by those two Cities, a new Scene of things commences, in which a King, the Empire of the Greeks, doth according to his Will, and by setting his own Laws above the Laws of God, exalts and magnifies himself above every God, and speaks marvellous things against the God of Gods, and shall prosper till the Indignation be accomplished.— Neither shall be regard the God of his Fathers, nor the lawful Desires of Women in Matrimony, nor any God, but shall magnify himself above all, and in his Seat shall honour Mabazzims, that is, strong Guardians, the Souls of the Dead; even with a God whom his Fathers knew not, shall be honour them, in their Temples, with Gold and Silver, and with precious Stones, and valuable things. All which relates to the overspreading of the Greek Empire with Monks and Nuns, who placed Holiness in Abstinence from Marriage; and to the Invocation of Saints, and Veneration of their Reliques, and such like Superstitions, which these Men introduced in the fourth and fifth Centuries." It appears by this Passage, with how much Skill our Author could paraphrase the Words of the Scripture, and what a happy Genius he had to find out the hidden

Sense

Sense of the prophetic Writings. For instance, *the Desire of Women*, is, according to him, *the lawful Desire of Women in Matrimony*: from this Paraphrase, it is natural to conclude, the Prophet intended to speak of the Friars and Nuns, who think Marriage is unlawful: This is, no doubt, a much more natural Exposition of the Prophet's Words, than what *Grotius* dreamt, when he apply'd those Words to *Antiochus Epiphanes*'s Cruelty, who did not care for Women, though never so beautiful, but ordered the Women of *Jerusalem* to be killed with their young Children, which they circumcised *.

Chap. xiii. *Of the King who did according to his Will, and magnified himself above every God, and honoured Mahuzzims, and regarded not the Desire of Women.* The beginning of this Chapter is such, that I question whether it will have the Approbation of the generality of our Divines. “In the first Ages of the Christian Religion, says our Author, the Christians of every City were governed by a Council of Presbyters, and the President of the Council was the Bishop of the City. The Bishop and Presbyter of one City meddled not with the Affairs of another City, except by admonitory Letters or Messages: Nor did the Bishops of several Cities meet together in Council before the time of the Emperor *Commodus*: for they could not meet together without the leave of the Roman Governors of the Provinces: But in the Days of that Emperor, they began to meet in provincial Councils, by the leave of the Governors.—The Bishop of the chief City, or

“ Me-

* *i Machab. i. 63, 64. See Grotius in loc. & Joseph. Ant. lib. xii. ch. 7.*

" Metropolis of the *Roman* Province was
 " usually made President of the Council; and
 " hence came the Authority of Metropolitan
 " Bishops, above that of other Bishops, with-
 " in the same Province. Hence also it was,
 " that the Bishop of *Rome*, in *Cyprian's* Days,
 " called himself the Bishop of Bishops. As
 " soon as the Empire became Christian, the
 " *Roman* Emperors began to call general
 " Councils out of all the Provinces of the
 " Empire; and by prescribing to them what
 " Points they should consider, and influencing
 " them by their Interest and Power, they set
 " up what Party they pleased. Hereby the
 " Greek Empire, upon the Division of the *Ro-*
man Empire, into the *Greek* and *Latin* Em-
 " pires, became *the King*, who, in Matters of
 " Religion, did according to his Will, and in
 " Legislature, exalted and magnified himself
 " above every God; and at length, by the
 " seventh General Council, established the
 " Worship of the Images, and Souls of dead
 " Men, here called *Mabuzzisms.*"

We beg leave to observe in this Place, that there is no reason why the *Greek* Empire should be *the King*, spoken of in *Daniel*, rather than the *Latin* Empire; besides this, Sir Isaac told us in Chapter iv. that the *Roman* Empire was represented by the fourth Beast, as the Kingdom of the *Greek* was by the third. If then the He-Goat be *the same* with the third Beast, and if it be *that King* that did according to his Will, viz. the *Roman* Empire, it will follow that the third and fourth Beasts are the same, since they represent at last the same Empire, that of the *Romans*.

OUR Author shews next, how the Sect of the Encratites, or Contineats, set on foot by the Gnosticks, and propagated by Tatian and Montanus near the End of the second Century; which was condemned by the Churches of that and the third Century, and refined upon by their Followers, overspread the eastern Churches in the fourth Century, and before the End of it began to overspread the Western; when the Principles of the Encratites, who maintained the unlawfulness of Marriage, not being imposed upon all Men, but only upon those who would voluntarily undertake a monastick Life, began to be admired. Here we also find a short Account of the Rise and Progress of Monachism, both of Men and Women. Henceforward the Christian Churches having a Form of Godliness, but denying the Power thereof, came into the hands of the Encratites; and the Heathens; who in the fourth Century came over in great numbers to the Christians, embraced more readily this sort of Christianity, as having a greater Affinity with their old Superstitions, than that of the sincere Christians; who, by the Lamps of the seven Churches of Asia, and not by the Lamps of the Monasteries, had illuminated the Church Catholick during the three first Centuries.

THE Cataphrygians brought in also several other Superstitions: such as were the Doctrine of Ghosts, and of their Punishment in Purgatory, with Prayers and Oblations for mitigating that Punishment. They also used the Sign of the Cross as a Charm. All these Superstitions the Apostle refers to, where he says, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing*

seducing Spirits, and Doctrines of Devils, the Demons and Ghosts worshipped by the Heathens, speaking Lyes in Hypocrisy, about their Apparitions, the Miracles done by them, their Reliques, and the Sign of the Cross, having Consciences seared with a hot Iron, forbidding to marry, and commanding to abstain from Meat, &c*. From the Cataprygians, these Principles and Practices were propagated down to posterity. For though some stop was put to the Cataprygian Christianity, by provincial Councils, till the fourth Century; yet the Roman Emperors then turning Christians, and great Multitudes of Heathens coming over in outward Profession, these found the Cataprygian Christianity more suitable to their old Principles, of placing Religion in outward Forms and Ceremonies, Holy-days, and Doctrines of Ghosts, than in the Religion of the sincere Christians: wherefore they readily sided with the Cataprygian Christians, and established that Christianity before the End of the fourth Century. By this means, those of Understanding, after they had been persecuted by the Heathen Emperors, in the three first Centuries, and were holpen with a little help by the Conversion of Constantine the Great, and his Sons, to the Christian Religion, fell under new Persecutions, to purge them from the Dissemblers, and to make them white, even to the time of the End.

Chap. xiv. Of the Mahuzzims, honoured by the King, who does according to his Will. As God is called the Rock of his People, so the false Gods are called the Rock of those that truit in them. In the same sense the Gods of the King, who shall do according to his Will,

are called *Mabuzzims*, Munitions, Fortresses, Protectors, Guardians, or Defenders. In his Estate, says *Daniel*, shall he honour " *Mabuzzims*, even with a God whom his Fathers knew not, shall he honour them, with Gold and Silver, and with precious Stones, and things of Value. Thus shall he do in the most Strongholds or Temples ; — and he shall cause them to rule over many, and divide the Land among them for a Possession. Our Author shews by what Degrees this is come to pass. His first Observation deserves a particular Notice ; therefore we will transcribe it at length.

" *Gregory*
" *Nyffen* tells us, says he, that after the Persecution of the Emperor *Decius*, *Gregory*, Bishop of *Neocæsarea* in *Pontus*, instituted among all People, as an addition or corollary of Devotion towards God, that Festival Days and Assemblies should be celebrated to them, who had contended for the Faith, that is, to the Martyrs ; and he adds this reason for the Institution : When he observed, says *Nyffen*, that the simple and unskilful Multitude, by reason of corporeal Delights, remained in the Error of Idols ; that the principal thing might be corrected among them, namely, that instead of their vain Worship, they might turn their Eyes upon God ; he permitted that at the Memory of the holy Martyrs they might make merry, and delight themselves, and be dissolved into Joy. The Heathens were delighted with the Festivals of their Gods, and unwilling to part with those Delights ; and therefore *Gregory*, to facilitate their Conversion, instituted annual Festivals to Saints and Martyrs. Hence it came to pass, that for exploding

“ exploding the Festivals of the Heathens, the
“ principal Festivals of the Christians succeeded
“ in their room: as the keeping of *Christmas*
“ with Joy and Feasting, and Playing and
“ Sports, in the room of the *Bacchanalia*, and
“ *Saturnalia*; the celebrating of *May-day* with
“ Flowers, in the room of the *Floralia*; and
“ the keeping of Festivals to the Virgin *Mary*,
“ *John the Baptist*, and divers of the Apostles;
“ in the room of the Solemnities at the entrance
“ of the Sun into the Signs of the Zodiac in
“ the old *Julian* Calendar. In the same Per-
“ secution of *Decius*, *Cyprian* ordered the Pas-
“ sions of the Martyrs in *Africa* to be regi-
“ stred, in order to celebrate their Memories
“ annually with Oblations and Sacrifices: and
“ *Felix*, Bishop of *Rome*; a little after, as *Pla-*
“ *tina* relates, consulting the Glory of the
“ Martyrs, ordained that Sacrifices should be
“ celebrated annually in their Names. By the
“ Pleasure of these Festivals, the Christians in-
“ creased much in Number; and decreased as
“ much in Virtue, until they were purged and
“ made white by the Persecution of *Dioclesian*.
“ This was the first Step made in the Christian
“ Religion towards the Veneration of the Mar-
“ tyrs: and though it did not yet amount to
“ an unlawful Worship; yet it disposed the
“ Christians towards such a further Veneration
“ of the Dead, as in a short time ended in the
“ Invocation of Saints.”

Thus far our Author; and here we beg leave to say, that his Observation seems to weaken very much the Argument that is alledged for the Truth of Christianity, from the manner in which it was propagated and established in the World. It is generally supposed,

that the Gospel was established, not only without any human Policy, but against all the Craft and Power of the Heathen Emperors and Priests. But if it be true, as Sir Isaac Newton asserts, that the Festivals to Saints and Martyrs were instituted to facilitate the Conversion of the Heathens, if those Festivals were established instead of the Heathen Solemnities; 'tis no great wonder that the Heathens at last became Christians, since, with regard to the outward Worship, there's a very little difference between the Religion they renounced, and that which they embraced. If any other Person, besides Sir Isaac, had offer'd so free an Observation, he would no doubt have soon been branded with the name of an Infidel or an Atheist; and the secular Power would soon have been called upon to punish his Insolence and Impiety.

OUR Author next shews how Daniel's Prophecy was farther accomplished, and the Christian Religion further corrupted, by the Practice of Praying at the Sepulchres of Martyrs, by a certain sort of Sanctity attributed to the dead Bodies of Saints and Martyrs, by the Festivals kept at their Sepulchres, by the Sacrifices offered to God in their Names; by the attributing to their dead Bodies, Bones, and other Reliques, a power of working Miracles by means of separate Souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and to work those Miracles. This, says our Author, was the very Notion the Heathens had of the separate Souls of their antient Kings and Heroes, whom they worshipped, under the Names of *Saturn*, *Rhea*, *Jupiter*, &c. This, with the great noise the Christians

Christians of Syria and Egypt made about the Miracles done by the Reliques of the Christian Saints and Martyrs, was what introduced at last the Invocation of Saints, for whom they erected so many Altars, that they filled the Fields and Highways with them, as our Author shews at large in the remaining part of this Chapter.

THE second part of this Work contains the Author's Observations on the Apocalypse of St. John. The first Chapter is an Introduction concerning the time when the Apocalypse was written. Our Author maintains, that *John* wrote this Book before the Destruction of Jerusalem, during the Reign of *Nero*, or even before that time; and he alledges several Authorities and Arguments to support his Opinion. The Authorities are those of *Eusebius* in his Evangelical Demonstrations*, of *Tertullian*†, and of *Pseudo-Prochorus*, who all conjoin the Banishment of *John* into *Patmos*, with the Deaths of *Peter* and *Paul*: This is also supported by the first Author, whoever he was, of that very ancient Fable, that *John* was put by *Nero* into a Vessel of hot Oil, and coming out unhurt, was banished by him into *Patmos*. Though this Story be no more than a Fiction, yet it was founded on a Tradition of the first Churches, that *John* was banished into *Patmos* in the Days of *Nero*. *Epiphanius* represents the Gospel of *John* as written in the time of *Domitian*, and the Apocalypse even before that of *Nero*. *Archbas* affirms the Apocalypse was

* Lib. III.

† Vide Pamelium, in Notis ad Tertull. De Prescriptionib.
Eccles. n. 215. & Hieron. Lib. I. contra Jovian. c. 14.

written before the Destruction of *Jerusalem*, and that former Commentators had expounded the sixth Seal of that Destruction. With the opinion of the first Commentators, agrees the Tradition of the Churches of *Syria*, preserved to this day in the Title of the *Syriac Version* of the *Apocalypse*, which is this; “The Revelation which was made to *John the Evangelist* by God in the Island *Patmos*, into which he was banished by *Nero the Cæsar*. ”

This Opinion, says Sir *Isaac*, is further supported by the Allusions in the *Apocalypse* to the Temple and Altar, and Holy City as then standing; and to the Gentiles, who were soon after to tread under foot the Holy City, and outward Court. ’Tis confirmed also by the Stile of the *Apocalypse* itself, which is fuller of Hebraisms, than his *Gospel*. For thence it may be gathered, that it was written when *John* was newly come out of *Judea*, where he had been used to the *Syriac Tongue*; and that he did not write his *Gospel* till by a long converse with the *Asiatick Greeks* he had left off most of the Hebraisms. It is confirmed also by the many false *Apocalypses* written in imitation of the true one.

AFTER these Arguments our Author offers another, which, says he, to considering Men may seem a good reason, to others not. This reason is, that the *Apocalypse* seems to be alluded to in the Epistles of *Peter*, and in that to the *Hebrews*, and therefore to have been written before them. Sir *Isaac* undertakes to prove this by several Instances, which I think it needless to transcribe here: the Reader may easily find those Allusions, by comparing those Epistles with St. *John’s Revelation*.

OUR Author tells us afterwards, that *Peter* and *John* being Apostles of the Circumcision, it is probable, they staid with their Churches in *Judea* and *Syria*, till the *Romans* made War upon their Nation, that is, till the twelfth Year of *Nero*; that they then followed the main Body of their flying Churches into *Asia*, and that *Peter* went thence by *Corinth* to *Rome*; that the *Roman Empire* looked upon those Churches as Enemies, because *Jews* by Birth; and therefore to prevent Insurrections, secured their Leaders, and banished *John* into *Patmos*. It seems also probable, that the *Apocalypse* was there composed, and that soon after the Epistle to the *Hebrews*, and those of *Peter* were written to these Churches, with reference to this Prophecy, as what they were particularly concerned in. For it appears by these Epistles, that they were written in times of general Affliction and Tribulation under the Heathens, and by consequence, when the Empire made War upon the *Jews*; for till then the Heathens were at peace with the Christian *Jews*, as well as with the rest. The Epistle to the *Hebrews*, since it mentions *Timothy*, as related to those *Hebrews*, must be written to them after their flight into *Asia*, where *Timothy* was Bishop; and by consequence after the War began, the *Hebrews* in *Judea* being Strangers to *Timothy*. *Peter* seems also to call *Rome Babylon*, as well with respect to the War made upon *Judea*, and the approaching Captivity, like that under old *Babylon*, as with respect to that name in the *Apocalypse*; and in writing to the *Strangers*, scattered throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bythinia*, he seems to intimate that they were the *Strangers* newly scattered by the

HAVING determined the time of writing the *Apocalypse*, our Author did not think it necessary to say much about the Truth of it, since it was in such request with the first Ages, that many endeavoured to imitate it, by feigning *Apocalypses* under the Apostles Names; and the Apostles themselves, as the Author has shewed, studied it, and used its Phrases; by which means the *Stile* of the Epistle to the *Hebrews* became more mystical than that of St. Paul's other Epistles, and the *Stile* of John's *Gospel* more figurative and majestical, than that of the other *Gospels*. Nevertheless our Author quotes some Passages from ancient Authors, as *Justin Martyr*; *Papias*; *Melito*; *Irenæus* and others; whence he concludes, that the *Apocalypse* was received and studied in the first Ages, and that no other Book of the New Testament is so strongly attested, nor has been commented upon so early as this. The Prophecy said, Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep the things which are written therein. This animated the first Christians to study it so much, till the Difficulty made them remit, and comment more upon the other Books of the New Testament. This was the state of the *Apocalypse*, till the thousand Years Reign being misunderstood, brought a Prejudice against it; and *Dionysius of Alexandria* noting how it abounded with *Barbarism*, that is, with *Hebraisms*, promoted that Prejudice so far, as to cause many Greeks in the fourth Century to doubt of the Book. But whilst the *Latins*, and a great part of the *Greeks* always retained the *Apocalypse*,

ART. 23. HISTORIA LITTERARIA. 403
and the rest doubted only out of Prejudice, it makes nothing against its Authority.

This Prophecy, says our Author, is called the Revelation, with regard to the Scripture of Truth which Daniel was commanded to shut up and seal till the time of the End; and until that time comes, the Lamb is opening the Seals: and afterwards the two Witnesses prophesy out of it a long time in Sack-cloth, before they ascend up to Heaven in a Cloud. All which is as much as to say, that these Prophecies of Daniel and John should not be understood till the time of the End; but then some should prophesy out of it in an afflicted and mournful State for a long time, and that but darkly, so as to convert but few.—'Tis therefore a part of this Prophecy, that it should not be understood before the last Age of the World; and therefore it makes for the Credit of the Prophecy, that it is not yet understood. But if the last Age, the Age of opening these things be now approaching, as by the great Successes of late Interpreters it seems to be, we have more Encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our Posterity that those Words mainly belong, *In the time of the End the Wise shall understand, but none of the Wicked shall understand**.

The Folly of Interpreters, according to Sir Isaac, has been to foretel times and things by this Prophecy, as if God designed to make them Prophets; by this rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise. He gave this, and

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* Daniel xii. 4, 10. See also, Apoc. i. 3.

the Prophecies of the Old Testament, not to gratify Men's Curiosity, by enabling them to foreknow things, but that after they were fulfilled, they might be interpreted by the Events, and his own Providence, not the Interpreters, be then manifested thereby to the World. For the Event of things predicted many Ages before, will then be a convincing Argument, that the World is governed by Providence. For as the few and obscure Prophecies concerning Christ's first coming were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost Truth, and setting up a Kingdom, wherein dwells Righteousness. The Event will prove the Apocalypse; and this Prophecy, thus proved and understood will open the old Prophets; and all together will make known the true Religion, and establish it. For he that will understand the old Prophets, must begin with this; but the time is not yet come, for understanding them perfectly, because the main Revolution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he has declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever. *Apoc. x. 7. xi. 15.*

Chap. ii. treats of the Relation which the Apocalypse of John has to the Book of the Law of Moses, and to the Worship of God in the Temple. The Apocalypse of John, says our Author,

Author, is written in the same Stile and Language with the Prophecies of *Daniel*, and has the same Relation to them, which they have to one another ; so that all of them together make but one compleat Prophecy, and in like manner it consists of two Parts, an introductory Prophecy, and an Interpretation thereof.

The Prophecy is distinguished into seven successive Parts, by the opening of the seven Seals of the Book, which *Daniel* was commanded to seal up ; and hence it is called the Apocalypse or Revelation of Jesus Christ. The time of the seven Seals is subdivided into eight successive Parts by the silence in Heaven for half an Hour, and the sounding of seven Trumpets successively : and the seventh Trumpet sounds the Battle of the great Day of God Almighty, whereby the Kingdoms of this World become the Kingdoms of the Lord and of his Christ, and those are destroyed that destroyed the Earth. The Interpretation begins with the Words, ‘ And the Temple of God was open’d in Heaven, and there was seen in his Temple the Ark of his Testament ;’ and it continues to the End of the Prophecy. The Temple is the Scene of the Visions, and the Visions in the Temple relate to the Feast of the seventh Month ; for the Feasts of the Jews were Typical of things to come. The Passover related to the first coming of Christ, and the Feasts of the seventh Month to his second coming : his first coming being therefore over before this Prophecy was given, the Feasts of the seventh Month are here only alluded to.

Our Author gives us next an Account of the three first Chapters of the Apocalypse. On the first Day of the seventh Month, says he, in

the

the Morning, the High-Priest dressed the Lamps; and in allusion hereunto, this Prophecy begins with a Vision of one like the Son of Man in the High-Priest's Habit, appearing as it were in the midst of the seven Golden Candlesticks, or over against the midst of them dressing the Lamps, which appeared like a Rod of seven Stars in his right Hand: and this dressing was performed by the sending seven Epistles to the Angels or Bishops of the seven Churches in Asia, which in the primitive Times illuminated the Temple or Church-Catholick. These Epistles contain Admonitions against the approaching Apostacy, and therefore relate to the Times when the Apostacy began to work strongly, and before it prevailed. It began to work in the Apostles Days, and was to continue working till the *Man of Sin* should be revealed. It began to work in the Disciples of Simon, Menander, Carpocrates, Cerinthus, and such sort of Men, as had imbibed the metaphysical Philosophy of the Gentiles, and cabalistical Jews, and were thence called Gnosticks. — But these being condemned by the Apostles, and their immediate Disciples, put the Church in no danger during the opening of the first four Seals. The Visions at the opening of these Seals relate only to the civil Affairs of the Heathen *Roman Empire*. — The Admonitions therefore in these seven Epistles relate to the State of the Church in the Times of the fifth and sixth Seals. At the opening of the fifth Seal, the Church is purged from Hypocrites by a great Persecution. At the opening of the sixth, that which letted, is taken out of the way, namely, the Heathen *Roman Empire*. At the opening of the seventh, the *Man of Sin* is

is revealed. And to these Times the seven Epistles relate.

As it is almost impossible to give an Abridgment of this Chapter, we will transcribe another Passage of it, that the Reader may form some Notion of the Relation, which the Apocalypse has, according to our Author, to the Book of the Law. "After the Lamps were dressed, says Sir Isaac Newton, John saw the Door of the Temple opened, and by the Voice as it were of a Trumpet, was called up to the eastern Gate of the great Court, to see the Visions: and behold a Throne was set, viz, the Mercy-Seat upon the Ark of the Testament, which the Jews respected as the Throne of God between the Cherubims, Ex. xxv. 2. Psal. xcix. 1. And he that sat on it was to look upon like Jasper and Sardine Stone, that is, of an olive Colour. And the Sun being then in the East, a Rainbow was about the Throne, the Emblem of Glory. And round about the Throne were four and twenty Seats, answering to the Chambers of the four and twenty Princes of the Priests, twelve on the south Side, and twelve on the north Side of the Priests Court. And upon the Seat were four and twenty Elders sitting, clothed in white Raiment, with Crowns on their Heads; representing the Princes of the four and twenty Courses of the Priests clothed in Linnen; and out of the Throne proceeded Lightnings, and Thunderings, and Voices, viz. the Flashes of the Fire upon the Altar, at the Morning Sacrifice, and the thundering Voices of those that sounded the Trumpets, and sung at the eastern Gate of the Priests Court: for these being between

"John

“ *John* and the Throne, appeared to him as
“ proceeding from the Throne. And there
“ were seven Lamps of Fire burning in the
“ Temple, before the Throne, which are the
“ seven Spirits of God, or Angels of the seven
“ Churches, represented in the Beginning of
“ this Prophecy by seven Stars, and before
“ the Throne was a Sea of Glass, clear as Cry-
“ stal ; the brazen Sea between the Porch of
“ the Temple and the Altar, filled with clear
“ Water. And in the midst of the Throne,
“ and round about the Throne, were four Beasts
“ full of Eyes before and behind ; that is, one
“ Beast before the Throne, and one behind it,
“ appearing to *John* as in the midst of the
“ Throne, and one on either side in the Circle
“ about it, to represent by the multitude of
“ their Eyes, the People standing in the four
“ sides of the People’s Court. And the first
“ Beast was like a Lion, and the second was
“ like a Calf, and the third had the Face of a
“ Man, and the fourth was like a flying Eagle.
“ The People of *Israel* in the Wilderness en-
“ camped round about the Tabernacle, and
“ under the East Side were three Tribes under
“ the Standard of *Judah* ; on the West were
“ three Tribes under the Standard of *Ephraim* ;
“ on the South were three Tribes under the
“ Standard of *Reuben* ; and on the North were
“ three Tribes under the Standard of *Dan*.
“ Numb. ii. And the Standard of *Judah* was a
“ Lion ; that of *Ephraim*, an Ox ; that of
“ *Reuben*, a Man ; and that of *Dan*, an Eagle,
“ as the Jews affirm. Whence were framed
“ the Hieroglyphicks of Cherubims and Ser-
“ phims to represent the People of *Israel*. A
“ Cherubim had one Body with four Faces,
“ the

" the Faces of a Lion, an Ox, a Man, and
 " an Eagle, looking to the four Winds of
 " Heaven, without turning about, as in *Ezekiel's*
 " Vision, Chap. i. And four Seraphims had
 " the same four Faces, with four Bodies, one
 " Face to every Body. The four Beasts are
 " therefore four Seraphims standing in the four
 " Sides of the People's Court; the first, in the
 " eastern Side, with the Head of a Lion;
 " the second, in the western Side, with the
 " Head of an Ox; the third, in the southern
 " Side, with the Head of a Man; the fourth,
 " in the northern Side, with the Head of an
 " Eagle; and all four signify together the
 " twelve Tribes of *Israel*, out of whom the
 " hundred forty and four Thousand were sealed,
 " Apoc. vii. 4. And the four Beasts had each
 " of them six Wings, two to a Tribe, in all
 " twenty and four Wings, answering to the
 " twenty and four Stations of the People.
 " And they were full of Eyes within, or under
 " their Wings: And they rest not Day and
 " Night, or at the Morning and Evening Sa-
 " crifices; saying, Holy, Holy, Holy, Lord
 " God Almighty, which was, and is, and is
 " to come. The Animals therefore are Sera-
 " phims, which appeared to *Isaiab** in a Vi-
 " sion, like this of the Apocalypse. For there
 " also the Lord sat upon a Throne in the Tem-
 " ple; and the Seraphims, each with six Wings,
 " cry'd, Holy, Holy, Holy, Lord God of
 " Host. And when those Animals give Glory
 " and Honour, and Thanks to him that sitteth
 " upon the Throne, who liveth for ever and
 " ever, the four and twenty Elders go into the

* *Isa.* vi.

“ Temple, and there fall down before him that
 “ sitteth on the Throne, and worship him that
 “ liveth for ever and ever, and cast their
 “ Crowns before the Throne ; saying, Thou
 “ art worthy, O Lord, to receive Glory and
 “ Honour and Power, for thou hast created
 “ all things, and for thy Pleasure they are and
 “ were created. At the Morning and Evening
 “ Sacrifices, so soon as the Sacrifice was laid
 “ upon the Altar, and the Drink-Offering be-
 “ gan to be poured out, the Trumpets foun-
 “ ded, and the *Levites* sang by Course three
 “ times ; and every time when the Trumpet
 “ sounded, the People fell down and worship-
 “ ped. Three times therefore did the People
 “ worship ; to express which Number, the
 “ Beasts cry, Holy, Holy, Holy ; and the
 “ Song being ended, the People prayed stand-
 “ ing, till the Solemnity was finished. In the
 “ mean time, the Priests went into the Temple,
 “ and there fell down before him, that sat upon
 “ the Throne, and worshipped.” In this way
 our Author goes on to shew, what Relation,
 the Apocalypse of St. John has to the Book of
 the Law of Moses ; but this, I think, is suffi-
 cient to give the Reader a Notion of his way of
 reasoning.

THE third and last Chapter of this second
 Part, treats of the *Relation which the Prophecy*
of John has to those of Daniel, and of the Subject
of the Prophecy. The Author tells us, that the
 whole Scene of sacred Prophecy is composed of
 three principal Parts : The Regions beyond
Euphrates, represented by the two first Beasts
 of *Daniel* ; the Empire of the *Greeks* on this
 side of *Euphrates*, represented by the Leopard
 and by the He-Goat ; and the Empire of the
Latins

Latins on this side of *Greece*, represented by the Beast with ten Horns. And to these three parts the Phrases of the *third part of the Earth, Sea, Rivers, Trees, Ships, Stars, Sun and Moon* relate.

By the *Earth*, the Jews understood the great Continent of all *Asia* and *Africa*, to which they had access by Land; and by the Isles of the *Sea*, they understood the places to which they sailed by *Sea*, particularly all *Europe*: and hence, in this Prophecy, the *Earth* and *Sea* are put for the Nations of the *Greek* and *Latin Empire*.

THE third and fourth Beasts of *Daniel* are the same with the Dragon and ten-horned Beast of *John*, but with this Difference; *John* puts the Dragon for the whole *Roman Empire*, while it continued entire, because it was entire when that Prophecy was given; and the Beast he considers not till the Empire became divided; and then he puts the Dragon for the Empire of the *Greeks*, and the Beast for the Empire of the *Latins*. Hence it is, that the Dragon and Beast have common Heads and common Horns; but the Dragon has Crowns only upon his Heads, and the Beast only upon his Horns; because the Beast and his Horns reigned not, before they were divided from the Dragon; and when the Dragon gave the Beast his Throne, the ten Horns received Power as Kings, the same Hour with the Beast. The Heads are seven successive Kings. Four of them were the four Horsemen, which appeared at the opening of the first four Seals. In the latter end of the sixth Head or Seal, considered as present in the Visions, it is said, *five of the seven Kings are fallen, and one is, and another is not yet come; and the Beast that was, and is not, being wounded to death with*

a Sword, *be is the Eighth, and of the Seven*: he was therefore a collateral part of the Seventh. The Horns are the same with those of Daniel's fourth Beast.

We have said above, that according to our Author, the Affairs of the Church begin to be considered only at the opening of the fifth Seal.

" Then, says Sir Isaac, she (the Church) is represented by a *Woman* in the Temple of Heaven, *clothed with the Sun of Righteousness, and the Moon of Jewish Ceremonies under her Feet, and upon her Head a Crown of twelve Stars*, relating to the twelve Apostles, and to the twelve Tribes of Israel.

" When she fled from the Temple into the Wilderness, she left in the Temple a Remnant of her Seed, who kept the Commandments of God, and had the Testimony of Jesus Christ.

" And therefore before her Flight she represented the true primitive Church of God, though afterwards she degenerated like Abobab, and Abolibab. In Dioclesian's Persecution she cried, travelling in birth, and pained to be delivered. And in the End of that Persecution, by the Victory of Constantine over Maxentius, A. C. 312. she brought forth a Man-Child, such a Child as was to rule all Nations with a Rod of Iron, a Christian Empire. And her Child by the Victory of Constantine over Licinius, A. C. 323, was caught up unto God, and to his Throne. And the Woman, by the Division of the Roman Empire into the Greek and Latin Empires, fled from the first Temple into the Wilderness, or spiritually barren Empire of the Latins, where she is found afterwards, sitting upon the Beast and upon the seven Mountains, and

" and is called *the great City, that reigneth over the Kings of the Earth*; that is, over the ten Kings who give their Kingdom to the Beast."

THE Woman being at length arrived at the place of her temporal as well as spiritual Dominion, is there "nourished a time, and times, and half a time, from the Face of the Serpent; not in his Kingdom, but at a Distance from him. She is nourished by *the Merchants of the Earth*, three Times or Years and a half; or forty-two Months, or one thousand two hundred and sixty Days; and in these Prophecies, Days are put for Years. During all this time the Beast acted, and *she sat upon him*, that is, reigned over him, and over the ten Kings who gave their Power and Strength, that is, their Kingdom, to the Beast, and *she was drunken with the Blood of the Saints*. By all these Circumstances, she is the eleventh Horn of Daniel's fourth Beast, who reigned with a Look more stout than his Fellow's, and was of a different Kind from the rest, and had Eyes and a Mouth like the Woman, and made war with the Saints, and prevailed against them, and wore them out, and thought to change Times and Laws, and had them given into his hand, until a time, and times, and half a time. These Characters of the Woman, and little Horn of the Beast agree perfectly: in respect of her temporal Dominion, she was a Horn of the Beast; in respect of her spiritual Dominion, she rode upon him in the Form of a Woman, and was his Church, and committed Fornication with the ten Kings."

THIS Chapter contains so many curious, I wish I could say, well-grounded Observations, that it is impossible to insert them all in an Abstract; and this being already very long, we will transcribe but one Passage more, after we have observed that our Author admits of *Irenæus's* Observation, viz. that the Number of the Beast, *Rev. xiii. 18.* six hundred and sixty-six, is found in the Greek Word λατεύς *Latinus.* It is true that the Letters of that Word make up that Number; but the Author does not prove, that the sacred Writer really intended to express that Word, rather than ΟΥΛΠΙΟΣ *Ulpianus*, a Name of *Trajan*, as *Grotius* maintains, or rather than these Words, ΔΙΓΕΙΑ, i.e. "Beas, I am for Jupiter or for Juno, or of their Party, as Mr. *Le Clerc* pretends*.

HERE follows the last Passage which we thought proper to lay before the Reader. " In pouring out the third Vial, it is said, Thou art righteous, O Lord, —— because thou hast judged thus; for they have shed the Blood of thy Saints and Prophets, and thou hast given them Blood to drink, for they are worthy. How they shed the Blood of Saints, may be understood by an Edict of the Emperor *Honorius*, procured by four Bishops sent to him by a Council of *African* Bishops, who met at *Carthage* the 14th of June, A. C. 410; by which it was enacted, that all the Hereticks who dared publickly to assemble, should not only be banished, but also punished capitally: This Edict was five Years after fortified by another of the same Severity. These Edicts being directed only to the Governors of *Africa*, extended only to the *Africans*.

* In *Apoc. xiii. 17.*

" *Africans.* Before these, there were many
" severe ones against the *Donatists*, but they
" did not extend to Blood. These two were
" the first which made their Meetings, and the
" Meetings of all Dissenters Capital; for by
" Hereticks, in these Edicts, are meant all
" Dissenters, as is manifest from the following
" Words in an Edict of the same *Honorius*
" against *Euresius a Luciferan Bishop.* *Hære-*
" *ticorum vocabulo continentur & latis adversus*
" *vos Sanctionibus debent succumbere, qui vel levi*
" *Argumento a Judicio Catolice Religionis &*
" *tramite detecti fuerint deviare;*" (i. e. By the
word *Hereticks*, are understood, all those,
who in the least deviate from the Judgment
and Footsteps of the Catholick Religion, and
these must be subject to the Penalties enacted
against them). From this Comment of our
Author, we may conclude, that the *Donatists*
and other *Hereticks* were the Saints and Pro-
phets, whose Blood was shed; and that the Ca-
tholicks were the Enemies and Antichrists, who
persecuted the Saints of God. How this will
be relished by our Divines, does not become us
to determine.

UPON the whole, we must confess that there
are a great many useful Hints in these Obser-
vations; and the Author's Learning, Judg-
ment and Penetration appears in every Page:
if he does not force our Assent, it must be
ascribed to the Difficulty almost insuperable of
the Subjects he undertook to illustrate. It is
an easy matter to make Objections against any
Exposition of the Prophets, but it is a hard
Task to explain them in such a manner, as
to leave no room for new Objections and Dif-
ficulties; and we doubt very much whether

Sir Isaac Newton will have more Followers, than those who explained the Apocalypse before him.

We think it needless to make any excuse for the length of this Abstract, the Fame of the Author, and the Novelty of his Observations are a sufficient Apology for us.

A R T I C L E XXIV.

JOHANNIS PETRI KOHLII in Academ.
Scient. Petropolitana Hist. Eccl. & Human.
Literar. Profess. Introductio in Historiam
Literariam Slavorum, imprimis Sacram.
Altonaviæ Impensis Jonæ Korten, 1729.
in 8vo.

That is,

*Introduction to the Historia Litteraria,
particularly relating to the Bible or sacred Authors among the Sclavonians.*
By JOHN PETER KOHLIUS, Professor of
the Ecclesiastical History and Belles
Lettres in the University of Petersburg.
Printed at Altonau, by Jonas Korten,
1729, in 8vo, pag. 418. 2^d Extract.

M^{R.} Koblius having proved that *Cyrillus* and *Methodius* were the Authors of the *Sclavonian* Version of the Bible, proceeds to give us a short Account of their Life. They were descended of an illustrious Family among the *Romans*, and *Cedrenus* in *Compend. Hist.* saith, that *Methodius* was Πωμαὶ τὸ κέντρον, of a *Roman* Family. Their Father was *Constantine*, surnamed

furnamed the Philosopher, according to *Sredowski*, but according to *Stepennaja Kniga*, an old Sclavonian Manuscript, *Leon*; he lived for many Years at *Constantinople*, and went from thence to settle at *Bessalonica*, a famous City of *Greece*. In this last Place the two Brothers, *Methodius* and *Constantine* were born, in the Year 813. As they discover'd early a great Capacity and Disposition for Learning, their Father gave them a very liberal Education, and they made so extraordinary a Progress in their Studies, that in a short time they acquired a great Reputation. *Theodora*, Consort of *Theophilus*, Emperor of the East, having heard of them, sent for them to come to *Constantinople*, in order to restore Learning, which *Micbael Balbus* had banish'd. They readily complied, and soon after *Methodius*, Patriarch of *Constantinople*, gave them holy Orders. Some pretend they embraced the monastick Life, and followed the Rule of *S. Basil*; but *Sredowski* proves the contrary, 1. Because *Gaudericus Veliternus*, who was Contemporary with them, and wrote the History of the Translation of *S. Clement* by *Constantine*, seems entirely ignorant of it. 2. Because none of those that attended them in their Mission, *Kaich. Slavimir*, *Job. de Venetus*, &c. were Monks; 3. Because they dedicated the Churches they built in *Sclavonia* to the Apostles, *Peter*, *Paul*, &c. and not to any Saint of their Order. The Sclavonian Manuscript *Stepennaja Kniga* relates, that many Years afterwards, *Constantine*, who took the name of *Cyrillus*, enter'd into a Monastery, but saith not a word of *Methodius*. While they were at *Constantinople*, it happen'd in the Year 843, that a Prince of the *Gazars*, intreated by

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Ambassadors, the Empress *Theodora* to send some learned and pious Men to instruct his Subjects in the Christian Religion. *Theodora* having consulted the Patriarch *Methodius*, appointed *Constantine* for that Mission, who immediately set out from *Constantinople*, being attended by his Brother *Methodius*: *Stredowski* pretends they resorted first to *Cherson*, a Greek Colony, upon the Borders of *Sclavonia*, to learn the *Sclavonian* Language; and he relates a long Story, how *Constantine* discover'd by divine Inspiration the Place where S. *Clement*, Disciple of S. *Peter*, and his Successor in the See of *Rome* was cast into the Sea, and how at his Prayers the Sea retired three Miles, and he found in a Chest of Stone the Body of that Martyr, which he carried afterwards with him in all his Travels. This Fable needs no Confutation, and it is more probable *Constantine* and his Brother understood the *Sclavonian* Language before they went upon their Mission. There were many *Sclavonians* at *Constantinople* and in *Greece*, who could instruct them. *Theodora* in all probability took care to send among the *Sclavonians* Missionaries, who were acquainted with their Language; besides, their stay at *Cherson*, according to *Stredowski* himself, was so short, that it would have been impossible for them to learn in that time so perfectly one of the most difficult Languages, as to be able to preach, to write, and to translate the Bible, and many other Books into it. After having preached among the *Gazars* with great Success, and converted to the Christian Religion, *Boger*, King of *Bulgaria*, by shewing him a Picture of the last Judgment, they returned to *Constantinople*. Soon after the Emperor of *Constantinople*, at the

the Desire of Suentipulus and Radislaus, two Sclavonian Princes, sent them into Moravia; being arrived at Welegrad, (now called Belgrad) the Capital of that Kingdom, they were received by all the Inhabitants with great Joy: Radislaus and Suentipulus were baptized by them, and in the space of four Years and a half they converted to the Christian Religion all that Country. They went from thence into the other Countries of the Sclavonians, and converted in the Year 861, and 863, Sarmatia or Poland. The Fame of their uncommon Success having reach'd the ears of Pope Nicholas, he invited them to come to Rome; they arrived there after his Death, and were received by Hadrian the second, his Successor, with great Demonstrations of Joy; he consecrated Constantine Archbishop, Methodius Bishop, and their Fellow-travellers Priests and Deacons. They obtained from him leave to perform divine Service in the Sclavonian Language, not because a Voice was heard from Heaven, saying, *All ye Spirits praise the Lord, and let all Tongues magnify him*, as Æneas Sylvius, Megiserus and Baron Walwasor relate; nor because Constantine opening the Psalter, read these Words, and drew from them this Inference, that divine Service ought to be performed in all Languages; but because the Pope was under an Apprehension, that if he should obstinately refuse it, they would put the new-converted Sclavonian Churches under the Protection of the Patriarch of Constantinople. Constantine resign'd his Bishoprick five Years after, enter'd into a Monastery, and appointed Methodius, his Brother, his Successor. The Manuscript Stepennaja Kniga seems to insinuate, that Constantine had never been consecrated Bishop,

Bishop, but *Diocleas* in his History of the Kingdom of Sclavonia, saith expressly, he ordained Priests: *Methodius* continued preaching, ordaining, and performing all Episcopal Functions; but having introduced the use of the *Sclavonian Tongue* in divine Service, not only in *Bulgaria*, *Moravia*, and *Poland*, but also, as *Aventin* affirms, in *Dalmatia*, *Pannonia*, *Noricum*, and *Vindelicia*; *Adelvin*, Archbishop of *Salzburg*, *Ruboualda* a Priest, and some others, by their Artifices and continual Clamours, incensed not only the common People, but particularly the Magistrates and Princes against him, so that he was forced to retire out of *Bavaria*, and to put himself under the Protection of *Svetebog*, King of *Moravia*; *Adelvin* not contented to have driven him out of *Bavaria*, brought an Accusation against him before the Court of *Rome*; and Pope *John*, in a Letter, dated the xii Indiction, in the Year 879, forbid him to make use any longer of the *Sclavonian Language* in divine Service, and summon'd him to appear before him at *Rome*. *Methodius* obeyed, went to *Rome*, and defended himself so well, that the Pope sent him back, and recommended him by a Letter written in the Year 880, to *Suentopulus*, King of *Moravia*. After *Suentopulus*'s Death, his Son and Successor *Suentopulus* junior, persecuted *Methodius*, who thereupon excommunicated him, and fled to *Rome*; he was in hopes to see there his Brother *Constantine*, and to persuade him to return into *Sclavonia*, but *Constantine* died before he arrived at *Rome*, and had taken the name of *Cyrillus* forty Days before he resign'd his Soul; because, as *Sredowski* relates, S. *Cyrillus*, Patriarch of *Alexandria*, appeared to him when he was praying, told him

he would be delivered out of the Prison of this miserable Life, and receive the Reward of an everlasting Happiness within forty Days, and ordered him to change his name into that of *Cyrillus*: the Day of his Death is not known. In the *Russian Almanack*, we find over-against the 14th of February, the Pictures of Abbot *Auxentius*, Bishop *Cyrillus*, and the Monk *Eulogius*. *Papebroch* infers from thence, that *Cyrillus* either died that Day, or at least that his Body was then translated from *Rome* into *Moravia*. After some stay at *Rome*, *Metodus* was recalled by *Suentopulcus*; he reassumed his pastoral Functions, instructed, and baptized *Borzivejus*, King of *Bohemia*, and Queen *Ludomilla*, who were come to pay a Visit to the *Moravian* King. *Suentopulcus* continued nevertheless to lead a vicious Life, and to persecute the Clergy; having been out one day a Hunting, he sent word to *Metodus* not to begin divine Service till after his Return; but *Metodus* considering it was against the Canons to say Mass after noon-time, began a little before noon: *Suentopulcus* returned from his Hunting-match at the End of the Mass, enter'd into the Church with his Horses and Hounds, and was going to kill *Metodus* in his Passion, had he not been prevented by his Courtiers; he banish'd him afterwards, and *Metodus* retired to *Rome*, where he died in the Year 901; he was buried, according to *Aventin*, at *Olmuz*, the Capital of *Moravia*, and *Papebroch* relates that the Body of his Brother *Cyrillus* was carried thither also: but *Angelus de Rocca* in his *Bibliotheca Valicana* tells us, they were both buried in St. *Clement's* Church at *Rome*, where their Relicks were found under an Altar of an old Chappel, and that

that Pope *Sixtus the sixth* transferred them into the Church of St. *Hieronymus*, which he had caused to be built: As we have not till now a complete History of *Cyrillus* and *Methodius* in any Dictionary extant, we extracted this for the use of our Readers, not only out of *Koblius*, but also of *Aventinus*, *Eneas Sylvius*, *Cromerus*, *Dubravius*, *Lucius*, *Johannes Herbinius*, Baron *Walwasor*, *Erasmus Francisci*, *Papebroch*, and an ancient Manuscript which we had the liberty to peruse in the Library of *Blaewburen*, a famous Monastery in Germany.

In the third Chapter, Mr. *Koblius*, after having observed that *Cyrillus* and *Methodius* translated the Old Testament of the Sclavonian Bible from the Greek Version of the *seventy Interpreters*, and the New Testament from the Greek Original, and not as some pretend from the Latin Version of *Hieronymus*, gives us the following List of the different Editions of the Sclavonian Bible.

1. THE Holy Bible translated by *Primus Truberus*, and *M. Georg. Dalmatinus*, and printed at *Wirtemberg*, in the Year 1584 in Folio. Mr. *Koblius* relates, that *John Ugnad*, a Baron of the Family of *Weissenfelswolf*, and Governor of Carniol, in order to favour and promote the Reformation, consulted with *Primus Truberus*, a very learned Divine, *Antonius Dalmata* a Priest, and *Stephanus Consul*, and resolved to have the Bible translated by them, for the use of the Inhabitants of Carniol, Styria and Carintbia, into their own Language; that *Maximilian*, King of Bohemia, the Electors of Saxony and Brandenburg, the Elector Palatine, the Landgrave of Hesse, and the Duke of Wirtemberg having contributed a Sum of Money,

the

the said Baron erected a Printing-house in the Dutchy of *Wirtemberg*, furnish'd with *Latin*, *Cyrillian* and *Glagolitick* Characters or Letters; that *Truberus* publish'd at *Tubingen* in the Year 1562, two Volumes of the New Testament, to which *Dalmatinus* added some time after the five Books of *Moses*, the Proverbs of *Solomon*, and the *Ecclesiastes*; and that at last the whole Translation of the Bible being finish'd, it was printed at *Wittemberg*. This Account being very defective, we thought proper to give a true History of this *Sclavonian* Version of the Bible by *Truberus* and *Dalmatinus*, which will give us some insight into the State of the Reformation in the *Austrian* Countries in those times. *Primus Truberus*, a Canon of *Laybach*, embraced in the Year 1531, the Protestant Religion, and translated *Luther's* Homilies for the use of his Countrymen. *Vergerius* having heard of it, pressed him to translate the Bible, or at least the New Testament; but soon after being fallen out with him, for some reasons unknown, he charged him with having made many Blunders, and being entirely unqualified for so great a Work. Some of the Clergy, and the Magistrates of *Carniol* took upon them the Defence of *Truberus*, sent Letters to Baron *Ungnaden*, who having left his Country for the sake of the Protestant Religion, was retired to *Aurach*, in the Dutchy of *Wirtemberg*, and desired him to procure for *Truberus*, from the Duke of *Wirtemberg* a Living near a Printing-house, and thereby to enable him to go on with so useful a Work. Baron *Ugnad* obtained for *Truberus* the Parish of *Aurach*, where he settled and finish'd, with the assistance of *A. Dalmata*, and *Stephanus Consul*, the Translation of the four Gospels.

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and the *Acta*; they were printed at *Tubingen*, in the Year 1562, in the *Carniolian Language*, and *Glagolitick Letters*. *Truberus* dedicated this Work to *Maximilian*, King of *Bohemia*, and sent Copies of it to all the Protestant Princes; the Year following he publish'd the Epistles and the *Revelation*, in the same Language and Letter. *Truberus* having been preferred to the Living of *Dereindingen*, he gave in the Year 1582, a second Edition of his New Testament in a *Latin Character*, and acquainted in the Preface, *Lewis*, Duke of *Wirtemberg*, that a Translation of the whole Bible carefully reviewed and corrected by the *Styrian* and *Carinthian* Divines, would soon be printed. *M. Georgius Dalmatinus* in the mean time finish'd the Translation of all the Books of the Old Testament, except the Psalms, which were already translated. The States of *Carniol* thereupon agreed with *Hans Mannel*, Printer at *Laybach*, who, in the Year 1578, publish'd in Folio, the five Books of *Moses*; but *Charles*, Arch-duke of *Austria* sent in the Year 1580, an Inhibition to *Mannel*, forbidding him under great Penalties to go on with printing the Bible. The States of *Carniol* therefore resolved to have it printed in *Germany*, and *Dalmatinus*, attended by *Adam Boborizb*, Rector of the School at *Laybach*, reported to *Wittemberg*, and contracted with *Seel-fish*, a Printer, who began the Printing of the *Sclavonian* Bible in the Year 1583, finish'd it the first of January following, and sent the Copies at his own Cost to *Leipsig*, from whence the States had them carried to *Laybach*: *Dalmatinus* and *Boborizb* went to *Dresden*, to thank the Elector of *Saxony* for his Protection, and presented him with six Copies neatly bound, which he graciously

ciously accepted, and sent a civil Letter of Thanks to the States of Carniol; there being no other Translation of the Bible than this in the Language of Carinthia and Carniol, the Roman Catholick Priests of those Countries make still at present use of it. 2. Elias Hutterus's *Polyglotta*, printed in the Year 1599, at Nuremberg, in the Hebrew, Chaldaick, Greek, Latin, German, and Sclavonian Tongues. 3. The Vandalian Bible translated by the Order of Frederick-William, Elector of Brandenburg. 4. The Prussian Bible never yet printed. 5. The Bible printed at Amsterdam, in Folio, in the Year 1722, by order of the Emperor Peter the First, in two Columns, the first Column in the Dutch Language, the second was to be fill'd up at Petersburg, in the Russian Tongue; but the Death of the Emperor put a stop to this Work. 6. A small Edition of the Sclavonian Bible in Octavo, of which Koblius saw a Copy in the Library of Professor Grosius, at Petersburg.

OUR Author gives us, after this, a short Account of some Manuscripts of the Sclavonian Bible, and he quotes particularly four; one upon Vellum, in the Library of Nicolaus Hein-sius; one in the Monastery of S. Michael upon the Maes in Lorrain, in Folio; one in *Biblioteca Sequeriana*; and one in the Library of the Archbishop of Canterbury, at Lambeth: he makes some Observations upon the several Editions of the New Testament in the Sclavonian Tongue; and tells us, that besides those mentioned by Le Long, in his *Bibliotheca Sacra*, he saw three different and very curious Editions; the first in the Library of Job. Christ. Wolffius, printed in the Year 1630, in a Monastery at

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Kiow, in which, at the Beginning of the Gospel of S. Matthew, is a Picture of the Cross, that appear'd to Constantine the Great, with this Word, *νικη*; and at the End of the Book, an Almanack, with the Lessons, Gospels and Epistles for all the Year. The second, printed by the Order of the Czar, Peter Alexiowitz, at Moscow, in the Year 1702, with several Cuts. What is remarkable in this Edition, is, that the Book of *Revelations* is put after the Almanack, annexed to the Book. The third printed at Moscow, in Quarto, in the Year 1725. Mr. Koblius concludes with the Book of *Psalms*, publish'd at Moscow, in the Year 1726, by Order of the late Empress Catbarine; and he saith, that after the Title-Page, S. Athanasius's Creed is put; and at the End of the Book, several Hymns for Feast-days, Instructions how to sing Psalms, and Prayers for the Sick and Dead.

HAVING abstracted what is most material in our Author, we hope it will be acceptable to our Readers to have some Remarks upon the present State of Learning and Religion in Muscovy. The Russians are generally look'd upon as a stupid and ignorant People, but Mr. Koblius assures they have a great Taste for Learning, and that he hardly enter'd into any Tavern at Petersburg, without finding there the Bible, and some Books of S. Chrysostom, Ephrem Syrus, &c. A great Number among them get their livelihood by copying printed Books, as well as Manuscripts, particularly those that relate to the History of their Country; they write a very good Character, but make use of many Abbreviations, which makes the reading of them difficult and ambiguous. Their Libraries are very well

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well stock'd with Books, and they have at *Moscow*, as well as at *Petersburg*, a great many of them. *Schiada* publish'd a Catalogue of the Greek Books that are in the Emperor's Library at *Petersburg*, and *J. D. Schumacher*, the present Library-Keeper, shew'd one, made by himself to our Author; he observed there were a great many of the Fathers, as *Chrysostom*, *Basil*, *Isaacus Syrus*, *Jobannes Climacus*, translated out of the Greek, into the *Slavonian* Language; and among the Moderns, the two first Volumes of *Baronius*'s Ecclesiastical History, *Puffendorf de Officio Hominis & Civis*, and many others, translated out of the *Latin*, *Italian*, or *German* Tongues. There are also several Books in the Modern *Russian* Language; and among others, *Demetrius Cantimir*'s System of the *Mahometan* Religion. They have several Printing-houses; *Iwan Baslowitz* erected one at *Moscow*, in the Year of the World, 7061, after Christ 1622; the first Printers there, were *Iwan Hoderson* and *Peter Timiofioffson*. When the *Polanders* made themselves Masters of the City of *Moscow*, they destroyed most of the publick Edifices, and particularly their Printing-house, but *Michael Federowitz* a hundred Years afterwards restored them. Among their learned Men, our Author mentions particularly *Theophilus Procopowitz* Archbishop of *Novogrod*, Bishop *Athanasius Condoidi*, and Count *Bruce*, Master of the Ordinance, who is descended from an *English* or *Scotch* Family.

As to the State of the *Russian* Church, Mr. *Kohlius* observes, that formerly the Government of it was entirely in the hands of the Patriarch of *Moscow*; but at present an Ecclesiastical

ecclastical Court, otherwise called the holy Synod, which is composed of an Archbishop, four Bishops, and several Archimandrites, decides all ecclesiastical and matrimonial Affairs. They have a great many Churches, and in all of them Altars and Reading-Desks, but no Pulpits, preaching being not in use among them. The late Emperor Peter had Pulpits erected at Petersburg in three Churches, that of S. Peter, of S. Paul, and of the *Holy Trinity*; and he often resorted to this last, attended by his Courtiers, to hear the Metropolitan *Theophanes* preach, several of whose Sermons he ordered to be printed. The *Russians* agree perfectly with the Protestants about the Necessity and Usefulness of Reading the Scriptures. *Olearius* and *Heineccius* pretend they reject the Old Testament, as a Book containing many obscene Histories: but *Kohlius* refutes that Charge; he saith, they all in general have a great respect for the Bible, and read it very frequently; to mark the Places where they leave off Reading, they make use of consecrated Wax-tapers, which burn upon their Altars, or before the Images of their Saints, and of which they get small Pieces in order to mark with a melted Drop of it the Pages in their Bibles. They put the Manuscript of the four Gospels neatly bound, and cover'd with a fine Silk-Cloth, upon the Altar, and never touch it before they have made the Sign of the Cross: the *Acts*, and the Epistles are kept upon the Reading-Desks; their respect for the Gospels is so great, that when an Emperor is crown'd, those that do him Homage, are us'd to kiss the Gospel according to S. John. They divide the Book of *Psalms* into twenty *radiquales*, or Sections, so called,

called, because they are permitted to sit down when they read them, each *ραδίουα* is subdivided into three *σατύς* or standings; for at the End of every *σατύς*, they stand up, and say with a loud Voice, *Glory be to the Father, and to the Son, &c.* *Koblius* assures, they are continually reading the *Psalms*, as well in their Churches, as in their Houses. We'll add only this Remark, that divine Service is performed among them in the old *Sclavonian* Language, which few of the People understand.

In the second part of this Book, Mr. *Koblius* gives us an Account of the Works of *Ephrem Syrus*, and the several Translations of them into the *Sclavonian*, *Greek*, *Latin*, *Arabick*, *Æthiopian*, *French* and *German* Languages; he tells us, that Pope *Clement XI.* sent in the Year 1715, *Joseph Simonius Assemani*, a learned *Maronite*, into *Asia* and *Egypt*, to buy up ancient Manuscripts; that *Assemani* visited all the Monasteries at *Alexandria*, *Canopus*, *Grand Cairo*, and in the Desarts of *Nitria*; bought a great many Manuscripts, and particularly the Works of *Ephrem Syrus*, and returned afterwards to *Rome*; he put all the oriental Manuscripts of the *Vatican Library* in order, and publish'd a Catalogue of them in four Volumes in Folio; the first Volume contains the *Syrian* Manuscripts; the second, the *Arabick*; the third, the *Coptick* and *Æthiopian*; and the fourth the *Turkish* and *Persian* Authors. The first of these Volumes was printed at *Rome*, in the Year 1719, and dedicated to Pope *Clement*: Mr. *Koblius* extracts out of it some Passages, relating to the Life and Works of *Ephrem Syrus*; he gives afterwards a List of the different Translations of this Father's Works, and some

Abstracts of a Sermon preached by him. As there are but few or no material things in this second part of Koblius's Book, we don't think proper to trouble our Readers with an Account of it,

ARTICLE XXV.

A Second Abstract of Mr. FOSTER's Sermons on various Subjects. (See the first in Num. XXII. Art. 19. p. 337.).

IN the seventh Sermon, Mr. Foster treats of *Mysteries*, upon Deut. xxix. 29. *The secret Things belong unto the Lord our God; but those Things which are reveal'd belong unto us, and to our Children for ever, that we may do all the Words of this Law.* Having shewn the Connexion of these Words with the foregoing, he draws from them five general Observations, which are the Subject of his Discourse.

AND, first, that 'tis a *vain and foolish Curiosity* to enquire into Things that we can't comprehend, and with respect to which we have no Light to direct us, either from Reason or Revelation. Of this kind are the secret Counsels and Decrees of God, and future Events, in which we have no manner of Concern. Such is the Narrowness and Limitation of our present Faculties, that we are ignorant of the Ends and Uses of innumerable Things in the Constitution of Nature; and particular Events in the Conduct of Providence confound and puzzle us, because we have but very loose and imperfect Conceptions of its whole Design. Therefore it is a most unaccountable Folly to enquire into those Things, and to pretend to judge of them,
to

to argue where we have no Principles to proceed upon, and to repine at not being Omnipotent, or able to comprehend all the Designs of an infinite Mind. Such a Temper naturally leads to Scepticism and Cavilling, and diverts the Mind from a pursuit of solid Wisdom, to amusing and useless Speculations. Hence it is, that our Blessed Saviour discourag'd and repress'd upon all Occasions this idle and trifling Curiosity, as may be seen *Luke* viii. 23, 24. and elsewhere.

The second Observation from the Text, is, that there are properly speaking *no Mysteries* in Religion. *The Secret*, i. e. "the mysterious Things belong unto the Lord our God; and only Things revealed, Things that are plain and intelligible, belong to us." "A Mystery," says Mr. Foster, in the Scripture Sense of it, is a thing that natural Reason could not discover, and consequently, which must have been unknown, if God had not reveal'd it. And of this kind, I own, there are several Doctrines in the Christian Religion; before the Revelation was given, they were Mysteries, but cease to be Mysteries now they are reveal'd." This he proves by some Places in the Scripture*, where *Mysteries* are said to be revealed, shewn, and known, which would be impossible if they were still *Mysteries*, and by the Consideration of the Things themselves. For what can be more clear, for instance, than the two *Mysteries* St. Paul speaks of, viz. preaching the Gospel to the Gentiles, and this Proposition, *We shall not all sleep, or die, but we shall all*, i. e. those who are found alive at the coming of Christ, *be changed?* They could not

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* See Mark iv. 2. Rom. xvi. 25. 1 Cor. xv. 51.

have been known, if they had not been revealed, and consequently, before that time, were *proper Mysteries*; but in themselves are *plain Truths* adapted to all Understandings, and have not the least *obscurity* or *intricacy* in them.

FROM this Account it is plain, that we have nothing at all to do with *Mysteries*, i. e. Things which Reason cannot discover, and which are not revealed; they are in the Language of the Text, *secret Things that belong to God*, and to God only. We ought not, neither can we believe or practise any such Thing. “ To believe Doctrines, says the Author, that are still mysterious, is to believe without *Ideas*, to believe what we know nothing of; but this, in the nature of the Thing, is impossible. Nor can greater dishonour be done to the infinite Wisdom of God, than by supposing that he has made it a part of our religious Obligations only to believe in general, that there is some Truth disguised under unintelligible Terms, of which we have no Ideas. For this is making no *Revelation* at all, but leaving Things in absolute *Darkness*. — And if we examine the Doctrines of the Christian Religion, we shall find in fact, that they are plain and easy Truths, and that, as we cannot in *Reason*, we are not obliged by *Revelation*, to carry our Faith one jot beyond our Understanding. — If you say, that you cannot account for the *manner* of God’s creating the World, or for the *manner* in which he exists every-where; of the general Resurrection, and the like; I answer, it is no part of your Religion to account for it. Where the Mystery begins, Religion ends.”

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MR. Foster observes afterwards, how surprising it is, that Mankind, in all Ages, have been so fond of *Mysteries*. It is, indeed, natural enough, that the *Crafty* and *Designing*, who make a gain of the credulity of the Multitude, should use all their art and interest to propagate them; but why should the more *honest* and *disinterested* part of the People plead so zealously for them? Whence comes it to pass, that when they chuse to see their way plain before them in all other Cases, they should affect to be *without Light* in matters of Religion? Religion is of vastly greater Importance than the common Affairs of Life, and this they readily acknowledge; and yet they seem to like it the *better*, the *less* they understand it. Such a Conduct is very unaccountable, because there can, one would think, be no motive to it. *Mysteries* yield neither Pleasure, nor Profit, since we don't understand them; or, in other Words, they are really *nothing at all* to us.

But what is still more surprising, is to see *Mysteries* propagated with much zeal, and imposed on Conscience, when for the sake of what is allowed on all hands to be *incomprehensible*, the *plain* and *indispensable* Obligations of Justice and Charity are miserably infringed and trampled upon: and of this the History of the Christian Church, in almost every Age, affords many flagrant Examples. It is then the Duty of every good Christian, but more especially of the Ministers of the Gospel, to oppose an error which makes *Religion* contemptible, and strikes at the foundation of Christianity, and indeed of all *good Morals*. And this cannot be so effectually done, as by shewing, that there are *no Mysteries* in Religion, and that what

we

we do not understand, is in fact useless to us, and consequently does not deserve our zeal. The Author only adds, that there is a great Difference between a *Mystery*, and a direct *Absurdity* and *Contradiction*; such as *Transubstantiation*, and other Doctrines which have been screen'd under that more venerable name: for *Mysteries* are only Things that we know *nothing at all* of; the other, Things that we certainly know to be false: the former we only do not understand, the latter we plainly see cannot be understood.

THE third Observation from the Text, is, that the great End of Revelation is *Practice*, the Practice of solid and substantial Virtue. Those Things which are revealed, says Moses, belong to us and to our Children for ever, that we may do all the Words of this Law. That this is really the Case, must be allowed by all who have examined the Gospel with any care, and will be seen the more clearly, the more thoroughly it is understood. The greatest part of Christianity is only a *Reinforcement* of the Religion of Nature, consisting of moral Precepts, which were doubtless intended to be the Rule of our Actions, and strengthening the Arguments for a virtuous Life which Reason suggests. And if we consider its peculiar Doctrines, we shall find that they are all calculated, wisely calculated to serve the same most excellent Design.

THE fourth Observation, is, that no Doctrines, which in the least encourage *Immorality*, can be Parts of a divine Revelation; But this is so exceeding clear, that there's no need to enlarge on it. And therefore the Author proceeds, in the last place, to shew, that if the great

great End of Revelation be to promote a good Life, it is an undenialle consequence, that the Importance of the several Doctrines of it must be judged of by this rule, viz. their tendency to establish Purity and Virtue. " And, says " he, let any Man ask himself seriously, what " those Doctrines are; whether they are not " those plain Principles in which all good Christians are agreed, and whether the most celebrated Controversies, which have produced so much Confusion and Violence in the Christian World, have not been about such Things, " as have very little, if any Connection with Practical Religion? Let him ask himself of what use are Disputes about Personalities, Subsistences, the *bypostatical Union*, and other famous Points, which distracts the Minds of the Vulgar, and which the Learned themselves can't tell how to explain. The Scripture has none of these dark Phrases, but is a plain intelligible Rule. Let us therefore study that more, and scholastic Explications of it less, which have in many Places darkened the Text, and made Difficulties where they found none. And let us value our Brethren, not for being of the same side with us in matter of doubtful Opinion, and the Subtilties of controversial Divinity, but for their Piety, Justice, and Charity, &c."

THE eighth Sermon is entitled, *Agur's Prayer; or the middle Condition of Life, generally, the most eligible: upon Prov. xx. 8, 9. Give me neither Poverty nor Riches, feed me with Food convenient for me: lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.*

Mr.

Mr. Foster first explains and illustrates what Agur says concerning the Danger of a state of great Riches and Superfluity on one hand, and of Want and Poverty on the other. He shews at large, that Riches and Plenty are a great Temptation to, and generally attended with irreligion and prophaneness, a disregard and contempt of Providence, pride and ambition, impiousness and tyranny; which is express'd thus in the Text, *lest I be full, and deny thee, and say, who is the Lord?* As to Poverty, the Vices to which it is here represented, as having peculiar Temptations, are Theft, and Perjury, *lest I steal, and take the Name of my God in vain.* And this, as the Author observes, is owing to the want of a good Education, of a regular Employment, which produces Idleness, the Parent of all Vices, and of a sense of Shame and regard to Reputation, which is one of the surest guards of Virtue and Integrity.

THIS being the Case, it plainly follows, that the middle Condition is in general, and except to some rare and peculiar Tempers, the most convenient and eligible. But here Mr. Foster very wisely observes, that, notwithstanding what has been said, we must not imagine that Riches and Poverty are of themselves bad and pernicious; they are both capable of being improv'd to the most useful Purposes, as it appears by the nature of Things and Experience, &c.

IN the ninth Sermon, the Author treats of the Mischiefs of slavish Complaisance and Cowardice, upon Prov. xxix. 25. *The Fear of Man bringeth a Snare.* He shews, I. What we must understand by the Fear of Man. II. In what sense it bringeth a Snare. And III. he offers some

some Remedies against it. *The Fear of Man* he takes in its largest sense, not only as implying the Fear of those positive Evils and Punishments, which the Power and Vengeance of Man can inflict ; but a Reverence of human Authority and Customs, and a dread of the Censures and Reproaches of our Fellow-Creatures. This *Fear*, which in itself is *natural*, and consequently *lawful*, and even, in some Cases, *virtuous* and *commendable*, becomes criminal, when 'tis the ruling and predominant Principle in our Minds ; because then it supposes, that we look upon the Approbation, and Favour of Men, as our supreme Good, and upon the Frowns, Reproaches, and Terrors of this World, as the greatest Evil that can befall us. And from this it will easily appear, in what sense it *bringeth a Snare*. For not to insist on many little mean Compliances, and smaller Inconveniences, to which it exposes Men ; it throws Temptations in their way, which are likely so prevail so far, as to destroy all Improvements in true Wisdom and Virtue.

" LET us suppose, says I
 " under the Influence of th
 " engaged in Searches after
 " ficiency is it possible for
 " he has an extravagant Ve
 " Authority ; nothing mu
 " what has *that Stamp* upo
 " being popular, and dread
 " sure, no Truths can be a
 " are *fashionable*, and have
 " racter and Reputation of *Orthodoxy*. The
 " odious Names of *Infidel* and *Heretick* will
 " frighten him from proceeding in his Enqui
 " ries, and calling in question the *common*
 " Standard.

"Standard. Or if he is awed by the *Vengeance*
 "of civil Power, and the *Terrors* of this
 "World, this must raise an unconquerable A-
 "version in his Mind against all Truths that
 "may expose him to *danger and suffering.*"

This Principle will infallibly prevail with such a Man, in times of Difficulty and Persecution, either to conceal or deny the Truth. 'Tis as great an Absurdity to expect, that one who is dispirited by worldly Fears should be a *Confessor* and *Martyr* for true Religion, as that a *Coward* should be brave and valiant. But this is not the worst Effect of it; for it leads Men even to *revile* and *banter* the Truth, if it is *fashionable* amongst those they frequent, or of whom they expect some Favour. Whence, else, do many of the *profane* *Scoffs*, that are thrown out against Religion, proceed, but from this Source? Finally, the *slavish* *Fear of Man* will have the same malignant Influence upon our *Morals*, as upon our *Faith*. For when it is risen to such a height, as to overrule the Dictates of natural Conscience, and entirely to destroy the Strength and Constancy of our Minds, we are an easy Prey to every Temptation, and lie open to the most desperate and abandon'd Wickedness. A Man, under such Influence, will give himself up to all the Extravagancies of the Age, and fall in with the common Degeneracy, only to avoid the Charge of Singularity, and the *Odium* that attends it. And to secure the Approbation and Favour of Persons in Authority, he will be their Companion in Luxury and Vice, lye and dissemble, flatter their Vanity, and be the Instrument of their Ambition, Covetousness, and unlawful Pleasures.

But it may be said, there is still this Advantage, that when Authority, Power, and Interest are on the side of true Religion and Virtue, this Principle will as effectually excite to a love and reverence of *these*, as it will in contrary Circumstances, to *immorality* and *wickedness*. To which the Author answers,

1. That this desirable state of Things is likely to happen but seldom, the generality of the World being too frequently in the wrong, with respect both to their *Opinions* and *Practices*.
2. Suppose it should happen, Men would entirely lose the *Merit* of their Zeal for Truth and Virtue; because nothing can render it properly laudable, but it being the Effect of our *free Choice*, and of our *Love* and *Reverence* to God.

In the third and last place, Mr. *Foster* offers some Remedies against such a slavish Principle; and first, to maintain and improve in our Minds a strong sense of the necessary Difference between Good and Evil. For if we are firmly convinc'd that there is a fixed and eternal Law for the Conduct of all rational Beings in the Nature of Things, which cannot be alter'd by *Custom* and *Opinion*, nor by any Authority whatsoever, no not by that of God himself; we shall not easily be persuaded to violate the Rules of our Duty upon any external Consideration. 2dly, Let us preserve in ourselves a becoming Sense of the *Dignity* of our Nature, which can only be supported by an inflexible adherence to the Rules of Virtue and true Goodness. 3dly, Let us firmly believe the *Wisdom* and *Goodness* of Providence, who orders all Things for the best, and with a Design to promote the general Happiness; and this

this will moderate our Fears, and reconcile us to all Events. *Lastly*, We must cultivate a supreme Reverence of God; for as the Fear of Man destroys our due Regards to the divine Majesty, the true Fear of God will reduce within *reasonable* bounds the dread of our Fellow-Creatures.

IN the tenth Sermon, Mr. *Foster* lays down some Rules for the profitable reading the holy Scriptures, upon *John v. 39. Search the Scriptures.* But before he proceeds to it, he confutes a Principle of the *Popish* Faith, that the common People are not to examine into the Scriptures, but must take their Religion implicitly from the Church. “Can any thing, says he, be more absurd? Does it not derogate, in the highest degree, from the Excellency and Perfection of the Scriptures? Is it not a very unworthy and injurious Reflection on the Wisdom and Goodness of God? Nay, does it not entirely destroy all the Ends and Uses of the Christian Revelation?” Is it because the Scriptures are not plain and easy to be understood, that the reading of them must be forbidden to the common People? “But a Revelation, that is not intelligible, is as much a Contradiction, as to say, Darkness is Light. And there is an unanswerable Force in the common Argument used upon this Occasion, viz. either that God *could not* reveal himself clearly in those Points which are of the greatest consequence to Mankind, or that he *would not*. The former of these reflects upon his *Wisdom*, the latter on his *Goodness*; so that either way, the Supposition is unworthy of God, and dishonourable to

" to his Perfections ; since it represents him
 " as a very weak, or else as a *capricious ill-*
natur'd Being, who intended not to assist,
 " but bewilder his Creatures, and lead them
 " into a maze of Uncertainty and Confusion."

AGAIN, a Revelation that is dangerous to be read, and can't be trusted to the Reason and Judgment of Mankind, that needs to be *explain'd*, or supplied by a *living infallible Oracle and Judge of Controversies*, is altogether as insignificant as no Revelation at all, or rather is worse. For if Men are *blindly* to follow their spiritual Guides, and swallow all their Doctrines *implicitly*, they are liable to endless Impostures, and can have no guard against the greatest *Superstition*, the most stupid *Enthusiasm*, nor even against *Irreligion* itself. Add to this, that a Revelation designed for general use, which is evidently the Case of the Christian, must be chiefly calculated for the bulk of Mankind, adapted to their Capacities, and consequently plain and fit to be examined by every Man. To assert therefore, that the Scriptures are obscure and unintelligible, is to render them quite useless, and to defeat the very end of their being written, which was general Instruction. Agreeably thereto, we find the Scripture itself is so far from *debarring* the People of this right, that it *insists* upon it, and *encourages* it in the strongest Terms. There are no Distinctions of Persons, some to *lead*, and others *absolutely to submit* to their Interpretations and Decisions ; but the Exhortations and Instructions are general, as we may see in the Text. They were not the *Scribes* and *Pbarisees*, and *Doctors* of the Law, but the common sort of *Jews*, to whom our

Saviour said, *search the Scriptures*. Besides, the many and great Advantages accruing from the reading them, shews, that it is both the right and the duty of all the People. *In them we believe we have eternal Life*, as it is said in the Text; and what greater Motive can be imagined, for all Christians, to a diligent search of them? What better Proof of their being equally concerned in it, and intitled to it?

THIS being evinced, the Author proceeds to lay down some Rules for the profitable reading the Scriptures, which we shall only point out, they being so very clear, that every body must see immediately the Justness and Usefulness of them. The first is, that we come to the search of the Scriptures with *honest* and *unprejudiced* Minds. 2. That we remember constantly, that Revelation is founded on *Reason*, and *natural Religion*; and, therefore, that none of the peculiar Doctrines of revealed Religion can subvert that, or contradict any of its Principles. 3. In interpreting Scripture, we must always regard the *general Scope* and *Design* of it, and attend to the Connection of the Writer, and the Thread of his Reasoning. And here Mr. Foster shews by a particular Instance out of *Jeremiab xvii. 9.* that the holy Scriptures, of all other Books, have been most grossly perverted and abused this way. 4. It is necessary also to make some Allowances for the *Difference of Languages*, and the *peculiar Phrases* and *Idioms* used by the People, for whom the Scriptures were *originally*, and *more immediately* designed. This our Author explains by the Words *for ever*, and *everlasting*, which are far from having the same force in the sacred Writings, as they generally have in

in our own Language. 5. Another rule of great Importance is, to explain *dark figurative Passages, Parables, Metaphors, Allegories, &c.* by such as are *plain*, and their Sense *uncontested*. 6. Let those who want Leisure, Opportunity, and perhaps Capacity for critical Enquiries, read chiefly the *plain* and *practical* Parts of Scripture, and trouble themselves but little about doubtful Passages that are only *incidental*, and have no immediate Connection with the *grand Design* of the *Revelation*. 7. Lastly, as the great End of Revelation must be to promote the Practice of Virtue, we should lay no stress upon any Doctrine of it, but as it tends, and just in proportion as it tends, to this desirable End. And upon this foot, what will become of most of the *Controversies* that have been so furiously agitated in the Christian World, in which the *best part* of Religion is not at all concerned?

THE Subject of the eleventh Sermon is, of *Heresy*, upon Titus iii. 10, 11. *A Man that is an Heretic, after the first and second Admonition reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself.* Mr. Foster begins with observing, that it is surprising to think what a vast influence the mere sound of Words, artfully managed, has upon the generality of Mankind, both to confound their Judgment, and inflame their Passions. So the word “Heresy, for want of being rightly understood, has been, says he, “in every age, an Engine of Defamation and “Violence, by which, Persons of different “Sentiments and Interests, or of strong Passions, have vented their Rage and Animo-

“ sity one against another. It has been charged promiscuously on Truth and Error ; and the best Characters, both for Sound, Knowledge, and Integrity, have had the hard Fate to fall under the Imputation of it ; and in consequence, have been stigmatized as Reprobates, debarred the Privileges of Christian Communion, and treated with the utmost Contempt and Barbarity. As this Word has been managed by hot and passionate Tempers, by ecclesiastical Politicians, and bigotted Enthusiasts, it has been the Instrument of endless Schisms and Confusions. For Heresy has been made to signify every Thing, be it Right or Wrong, that contradicts the established Opinions of the Times ; and the Outcry against it has, generally, been loudest in the most corrupt and degenerate State.”

As therefore, the Word *Heresy* has been applied in so *ridiculous*, and withal so *injurious* and *uncharitable* a manner, to the dishonour, and great prejudice of the best and most useful Scheme of Religion that ever appeared in the World ; and as the Misapplication of it will still continue to produce the same Evils, the Author thought it necessary to inquire into the true Nature of it. And first, he observes, that *Heresy* in the New-Testament is, most commonly, used in an *indifferent* Sense, and, but seldom, in a *bad* one. It, generally, signifies no more than a *Sect* or *Party* in Religion, as it evidently appears from *Aets v. 17. xv. 5. xxiv. §. xxvi. 5. xxviii. 22. and i Cor. xi. 9.* So that an *Heretic*, according to this general Notion, is only one that sets up to be the *Head*, or chooses to join himself to a particular religious *Sect*.

I say

I say, he *chooses*, because it is implied in the original Signification of the Word; and besides, nothing can be supposed to have any concern with Religion, but what is a voluntary Action, and proceeds from a *free Choice*. An *Heretic* therefore, in a bad sense, must be one who knowingly espouses a false Doctrine, is insincere in his Profession, and asserts, and defends what he is convinced is contrary to Christianity; and consequently, one who maintains and supports the Interest of a Faction, to serve some base Design. This will appear, beyond dispute, from the Text, and the general Tenour of the New Testament.

An *Heretic*; according to St. Paul's Account in the Text, is not only *subverted*, or turned aside from the true Faith; he not only entertains wrong Sentiments of Christianity; but *fanneth*, i. e. does this *wilfully*, and with an *ill Intention*, as it appears from hence, that the Crime spoken of in the Text is of such a nature, as required not *Instruction*, but *Admonition*; and consequently, that the Fault lay in the *Will*, and not in the *Understanding*. For a farther Confirmation of it, St. Paul adds, that such a Man is *condemned of himself*, or acts against the Sense of his own Mind, and the Dictates of his Reason and Conscience. He is one that makes Religion a cloak for his Immoralities, and espouses and propagates what he knows to be false, to promote the Ends of his Ambition, Covetousness, or sensual Pleasures. And if we examine other Passages of the New Testament, we shall find, that they all concur in giving us the same Idea of *Heresy*. It is represented as a *Work of the Flesh*, because it has its Foundation in the corrupt Inclinations of human

Nature. It is reckoned amongst the most heinous and execrable Vices, such as *Adultery, Idolatry, Hatred, Variance, Seditions, Murders*, Gal. v. 19, 20. And *Heretics* are constantly described as Men of no *Probity or Honour*, and embracing such Opinions only as are calculated for the Gratification of *irregular Appetites*, and for the Advancement of *selfish and worldly Views*. See Rom. xvi. 18. 1 Tim. i. 19. iv. 2. Tit. i. 11. and especially, 2 Pet. ii. 1. and St. Jude's Epistle.

HAVING thus stated the Scripture-Account of *Heresy*, the Author makes some very useful Observations upon it. And *First*, That no mere *Error of the Judgment* can be *Heresy*. For *Heresy*, as it has been shewn, is a high degree of Wickedness, and necessarily supposes *Hatred of Truth, a sensual Mind, and a profligate Conscience*. Whereas *erroneous Opinions* are no Crimes in themselves, nor incompatible with a good Life, but natural to Mankind in the present weak and imperfect State of their Faculties. *Secondly*, That no *honest Man* can possibly be an *Heretic*. He may indeed have *Errors*, even in Points of *Importance*, but his Mistakes cannot be *dangerous* while he takes care to maintain a good Conscience. God does not require of us an *absolute Perfection*, or else the whole Race of Mankind must be reproba-
ted, but that we be *sincere* in our Endeavours to know and do his Will; so that all Errors which are consistent with *general Sincerity*, must be consistent likewise with a state of Favour with God. "And consequently (to use the Author's own Words) if we condemn those for *Party Differences, and Mistakes*, in whose Lives there appear all the Fruits of a good Conscience,

“ Conscience, if we presumptuously pronounce
 “ them to be forsaken of God, and marked
 “ out for Destruction; is not this a *rash* and
 “ *unrighteous Judgment*? And much more so,
 “ when it proceeds from Malice, and is accom-
 “ panied with a *contemptuous* and *scornful* Treat-
 “ ment of our Brethren; but most of all, when
 “ those who are so forward to condemn others
 “ for *speculative Errors*, are themselves charge-
 “ able with *immoral Practices*; for this is most
 “ impudent and monstrous *Hypocrisy*. And
 “ yet, how strange and unaccountable it may
 “ seem, such Persons are frequently the most
 “ noisy and violent Advocates for *Orthodoxy*,
 “ either, perhaps, to palliate their Vices, and
 “ screen them from public View; or else, think-
 “ ing to make some *Atonement* for them by a
 “ fierce and outrageous zeal for *Trifles*. To
 “ these the Words of our Saviour are imme-
 “ diately directed: *Why be boldest thou the Mote*
 “ *that is in thy Brother's Eye, but considerest not*
 “ *the Beam that is in thine own Eye?* &c.
 “ (*Math. vii. 3, 4, 5.*)”

Mr. Foster observes farther, that this framing Christianity according to the Model of *private Opinions*, and *Party Peculiarities*, and imposing them on Conscience under the Penalty of eternal Damnation, has been one of the most successful *Engines* against its Cause and Interest, and the greatest Instrument of Confusion in the world; or distress and injury to civil Society. And this he represents in the strongest and most pathetic Terms, which we cannot forbear transcribing. “ Hence it is, says he, that Religion, among so many, is degenerated into Form and Ceremony, and that a blind injurious Zeal supplies the place of the Power of God-

" *lineſſ.*—From hence have arisen ſo many
 " *absurd, inconsistent, and self-contradictory*
 " Schemes of Doctrine, which have exposed
 " our Religion to Contempt.—Hence alſo
 " has proceeded *Hypocrify*, and a *denying the*
 " *Truth*, in conformity to the Constitutions
 " of Men in Power, in order to ſecure their
 " Favour, and avoid the cruel Effects of their
 " religious *Vengeance*; and confequently, ſecret
 " Infidelity under the Mask of an outward
 " Profession.—And, as for Treachery and
 " Oppreſſion, inveterate Hatred, bitter Re-
 " vilings, irreconcileable Animofities, Pover-
 " ty and Slavery, private Murders and pub-
 " lic Maſſacres, unſettling Governments, by
 " Tumults and Insurrections, and almost all
 " other kinds of Evil, have they not ſprang
 " from *the ſame Root of Bitterneſſe?* Has not
 " the Charge of *Heresy* been thought a Juſti-
 " fication of ſuch vile Epormities, as we may
 " defy *Irreligion*, or even *Atheiſm* itſelf, to ex-
 " ceed? And can we allow ourelves in a
 " practice, which is productive of ſuch infinite
 " Disorder and Misery, if we have only the com-
 " mon Seeds of *Humanity* in our Nature, muſh
 " leſſ if we regard the Honour of the *Christian*
 " *Religion?*""

Thirdly, If *Heresy* be an Error of the *Will*,
 and ſuch only can be guilty of it who are *con-
 demned of themſelves*, how can we certainly
 know, in moſt Cases at leaſt, whether a Man
 be an *Heretic* or not? Indeed, in the firſt Age
 of Christianity, when the extraordinary Gifts
 of the Holy Ghost were communicated, of
 which one was the Gift of *diſcerning Spirits*,
 (1 Cor. xii. 10.) this Matter might be more
 eaſily decided. But what rule have we, now
 theſe

these extraordinary Gifts are ceased, by which to conduct ourselves in Inquiries of this nature? If it be said, That *Heretics* are generally known by their *Fruits*, i. e. by their vicious Lives; the Author answers, that even upon this Supposition, he should think it better that they be rejected for their *Immorality*, which is notorious and palpable, than for *Heresy*, of which we cannot so certainly judge. But if they are so cautious as to keep clear of all *open Vices*, and affect an Air of *Sanctity*, in order the more effectually to secure their End; what can we do, but leave them to God, the supreme and only Judge of Conscience? No, no, you'll say, the Truths which they deny are so clear, and supported by such Evidence, as necessarily to approve themselves to every honest and impartial Inquirer; and therefore you are positive that, notwithstanding their seeming Piety, and strictness of outward Morals, there is a *latent Corruption* in their Hearts, and they are influenced by some evil Affection or other. This, as Mr. *Foster* observes very well, is said by *Bbigots* and *Enthusiasts*, and especially by such as are themselves most in the wrong, notwithstanding the most solemn and repeated Declarations of their Opponents to the contrary; and consequently, as it will serve for either side of any Question, it can have no effect on sober and considerate Minds, but will be looked upon as the result of *Passion* and *Partiality*. Besides, are such *rash* and *uncbaritable* Judges infallibly sure that they are in the Right? Or if they were, would it not be much more excusable to suppose their Neighbour's *Judgment* weaker than theirs, than to reproach his *Honesty*?

The Fourth and last Observation the Author makes, is (as he expresses himself) " That tho' it be a point of great Nicety to judge of Heresy in particular Instances, the Persons who come nearest the Character of the old Heretics are violent Party-Men, who confine Christianity to their own Faction, and excommunicate all that take the liberty to differ from them; the rigid Imposers of human Schemes of Doctrine and Modes of Worship, as essential Branches of Religion, and Laws binding Conscience: these, I say, are most like the Heretics condemned in Scripture, notwithstanding their Insolence and Presumption.—A turbulent, factious, and persecuting Spirit is one of the surest Marks of Heresy. And when the Substance of Religion is placed in trifling Speculations, which have no manner of Connection with Virtue and Morality, in abstruse incomprehensible Mysteries, or in outward Shew and Ceremony, we may certainly conclude, that if this does not proceed from a very weak Head, it must spring from a dishonest Heart."

Mr. Foster having considered and explained the Nature of Heresy, proceeds, in the following Discourse, to treat of Scism, its almost inseparable Companion, upon 1 Cor. xii. 25. *That there should be no Scism in the Body, but that the Members should have the same care one for another.* He first observes, how strange it must seem to every one who is acquainted with the mild and amiable Spirit of Christianity, that the Professors of a Religion, which so strictly enjoins Gentleness, Moderation, and universal Charity, should be so forward to divide and crumble into Parties, and oppose one another with

with so much *Rage* and *Violence*. But yet the Matter of Fact is uncontestable: Selfishness, Pride, the Desire of Dominion, a tyrannical exposing Spirit, and sometimes, perhaps, mere Prejudice void of any direct ill Design, have occasioned as great and dangerous *Factions* in the *Church*, as were ever fomented by the same bad Causes, against the Security and Peace of *civil Government*. The Christian Society has been split into infinite *Divisions* and *Subdivisions*, of separate and inconsistent Interests, excommunicating, reviling, and almost always, when they had it in their power, persecuting each other.

AND what is still more surprizing, is, that almost all the *Schisms* and Disturbances that have happened in the Christian World, have been about *mere Trifles*; Things of very little consequence to true Christianity, and oftentimes repugnant and dishonourable to it: such as Submission to ecclesiastical Authority, the Belief of *Mysteries* of which we have no Ideas, and *Conformity* to Rites and Ceremonies of *human Institution*, which serve but to encumber and base the rational Worship of the Deity, and render it weak and superstitious. Thus we find, that very soon after the apostolic Age, a *little insignificant* and *senseless* Controversy about the Day of keeping *Easter*, occasioned a terrible Confusion and Schism in the Christian Church; the *Western* Churches separating, and renouncing Communion with the *Eastern*, for several Years together. To avoid such a pernicious Behaviour, it will be of equal advantage to us to form right Notions of *Schism*, as of *Heresy*. Therefore, Mr. *Foster* begins with explaining

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plaining the meaning of the Word, and the nature of that Crime.

SCHISM, in its original Signification, is no more than a *Rent*, or a *Division*. Accordingly, in all the Passages of the New-Testament, except the Text, where the Words, *χισμα* and *χισματα* are used, they are thus rendered by our Translators. (See among the rest, *Matt.* xi. 16. *John* vii. 43.) So that the word *Schism*, as well as *Heresy*, is used in an indifferent Sense, and the Lawfulness of it is entirely to be determined by *Circumstances*. But as common use, in our own Language, always affixes to it an Idea of Guilt, therefore the Author endeavours to state the true Notion of it under that Character: “ In general, “ then, says he, there can be no such thing as “ *Schism*, but in Cases where there is an Ob- “ ligation to *Unity* and *Communion*; so that in “ order to define the Nature of it justly, we “ must find out some *Centre of Union*, which “ is common to all Christians. And this must “ be either *Uniformity* of Sentiments in Mat- “ ters of speculative Belief, or in external Modes “ of Worship and Discipline; or else, if it be “ unreasonable to expect either of these, the “ only Centre of Unity that remains is *Char-“ rity* and *mutual Forbearance*, notwithstanding “ lesser Differences, where there is an Assent to all the “ necessary Principles of Christian Faith, and “ the Profession of Christianity is prov’d to be “ sincere by a regular and virtuous Life.”

If it be asked, what these *necessary Principles of Christian Faith are?* Mr. Foster answers, in a marginal Note, that unless we will leave room for multiplying Articles of Faith *infin-“ itely*, they can be no other than what are ex-“ pressly

pressly required to be believed, in order to our obtaining the Christian Salvation. And of this kind, says he, we find nothing in the whole New Testament, but that single Article, that *Jesus is the Christ, the Son of God*; including in it the belief of his Miracles and Resurrection, and the extraordinary Powers communicated to the Apostles, which are the standing Evidence of the Truth of the Gospel. And this he supports by two Passages in St. John's first Epistle, Chap. iv. 15. v. i. So that, according to him, every one that assents to this fundamental Truth, and sincerely endeavours to understand the Revelation, and act conformably to it, must be a true Christian, and intitled to the *Friendship and Communion of Christians*; and to deny him this Privilege on *whimsical* Notions of the Importance, or Necessity of particular Schemes, not *expressly* warranted or supported by Scripture, is unjust, anti-christian, and *schismatical*.

But, to return, the Author shews first, that as for *Uniformity* of Sentiment in Matters of *speculative Belief*, that can never be the *common Center* of Christian Unity, because it is in the Nature of Things *impossible*. For in order to this, all Mankind must have exactly the same Strength of Understanding, the same Advantages, the same Manner of Education, the same Passions, Prejudices and Interests; but as there is an almost *infinite Variety* in all these respects, Differences of Opinion will necessarily arise. Besides, if all Christians must concur in the same way of thinking about Religion; whose Opinion shall prevail, and be made the *public Standard*? Are the *Majority* to decide for us? But how shall we determine, without collecting

collecting the Vote of every Individual, who are the *Majority*? And who can do this? Suppose we could, are the *Majority* always in the right? Or must we for the sake of *Uniformity* profess (believe, we cannot) against known Truth and Reason? This is destructive of Christianity itself.

But if *Uniformity* of Opinion cannot be secured in this Way, shall we not be govern'd by the most *learned* and *pious* Christians? No, because who are *really* the most learned and pious, will be matter of endless Dispute, and can never be *certainly* fixed. Or if it could, there is still this Objection against admitting their Judgment as a *decisive Rule*, that they are *fallible* as well as others. Must we then give up the Direction of our Faith to our *spiritual Instructors*, the *Governors* of the Church? This will leave us in equal Confusion and Uncertainty, as it is but too plain from a constant Experience. Or finally, must we submit to the Religion of the *civil Magistrate*? But, exactly the same Consequences will follow from it; besides, such an *Uniformity* of Opinion under one Government will prove of equal, nay, of much greater Service to *Mahometanism*, and *Heathenism*, than to the Cause of Christianity. It appears then from what has been said, that to endeavour to bring all Christians to the same Sentiments in Matters of Religion, is, as the Author expresses himself, "an *absurd romantic Scheme*, and represents Christianity as nothing else but *outward Formality, Artifice, and Craft*, or a mere piece of *State-Convenience and Policy*."

The same may be said of *Uniformity* in *external Modes* of Worship and Discipline. For it

it will be altogether as difficult to determine, who are to settle these *Modes*, as Articles of speculative Belief; and the very same wild Consequences will follow from allowing it to the *Majority*, the *Church*, or the *civil Magistrate*, in one Case, as in the other. Besides, the Lawfulness, Expediency, or divine Authority of any *particular Form* of Worship and Discipline is as much a matter of private Opinion and Speculation, as the Truth or Falshood of doctrinal Propositions; and therefore, it is as natural to expect a *variety of Sentiments* about it.

But it may be asked, what will become of the *public Order*, if all this be allowed? The Author answers, "What is *public Order*? It cannot be *Uniformity* in Matters of mere Opinion, for this has been shewn to be impossible; and there will be no more Disorder from a variety of Sentiments in Religion, than from different Schemes of Philosophy, Politicks, Oeconomy, or different Rules of civil Life; nay, than from the Difference of Men's Faces, natural Tempers, Circumstances, or the infinite variety that appears in the Constitution of the Universe, which yet, upon the Whole, is perfectly harmonious and beautiful. The right Order of Things, with respect to Mankind, who are intelligent Beings, and indued with moral Powers, is when *every Individual* exercises his Reason, and forms his Notions of Religion for himself; and the more strictly this Order is preserved, Differences in lesser Matters, will be more unavoidable and necessary.—Add to this, that a *variety of Sentiments* in Religion, while Moderation and

" and mutual Charity are maintained, can do
 " no hurt, as well as create no Confusion ;
 " whereas an attempt to introduce *public Uniformity*, and the imposing *unscriptural Terms*
 " of Communion, have been a constant Source
 " of Schism in the Church, and as long as they
 " continue, will infallibly keep alive a spirit
 " of Animosity, and perpetuate Contention
 " and Violence."

FROM the foregoing Principles Mr. *Foster* makes a few Observations, relating to the Nature and Guilt of *Schism*. And first, that let the *Differences* amongst Christians be ever so many, as long as *mutual Charity* is preserved, there cannot be the Guilt of *Schism*. Even the Church of *Rome*, so corrupt as it is, would not be *schismatical*, if it did not confine Christianity to its own Faction, and make Party-Peculiarities necessary Terms of Communion ; and thereby renounce all Friendship and Unity with Christians of a different Persuasion. So that a *turbulent, excommunicating, uncharitable Spirit*, is the Essence of *Schism*, and not mere Difference of Opinion ; not the Use of different Ceremonies, or of no Ceremonies at all ; or joining ourselves to any particular religious Communion. For, according to St. *Paul*, this Crime may be committed where there is no Separation from a particular Church, as may be seen in his first Epistle to the *Corinthians*. Secondly, Differences among Christians are not only *innocent*, while Unity of Affection is preserved, but there are many Cases in which a Separation from a particular Church is absolutely *necessary*. This is universally allowed when its Worship is *idolatrous* and *superstitious*, or it requires *unlawful Terms* of Communion. And therefore, it is needless to insist any longer

longer upon it. *Thirdly*, None who are truly honest, and upon a deliberate impartial enquiry, think themselves oblig'd in *Conscience* to dissent from their Brethren, can possibly incur the **Guilt of Schism**. For this would be to make *Honesty itself a Crime*; and at the same time that we suppose it a Man's duty to act according to the light and directions of his Conscience, to reproach and condemn him for it.

But is it not our duty to sacrifice a few Scruples for the *peace* of the Church? " Not one," says our Author; for if the Peace of the Church can't be secur'd without giving up Conscience, Honour and Integrity, it is better to be *disturbed*; better there were *no Church at all*, than the cause of true Piety and Virtue should suffer by it. Besides, how is this Peace broken by the scrupulous Dissent of an honest Mind from establish'd Opinions and Forms of Worship, while he behaves charitably, and is content with enjoying his own liberty, without *insulting* and *censuring* others? —— Nay, even tho' the Terms of Communion, with any particular Church, are allowed to be *lawful*; it does not from thence follow, that I am oblig'd to worship statedly with it; but if I think the constitution and manner of Worship, in other Churches, more *expedient* and *useful*, I am certainly at full liberty, as a *Man*, and a *Christian*, to join with them. —— Not that I am against a *compliable Temper*, in order to reconcile religious Differences; but there's no reason that the compliance should be all *on one side*. We ought not to submit

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" too tamely, for fear of establishing *Arbitrary* Power ; and I can't but think that it may be of great use, to stand up against unwarrantable Incroachments and Impositions, for the sake of the common *Rights* of Mankind which are thereby invaded." Mr. Foster adds, that as there are Cases in which only one side is guilty of *Schism*, there are others in which both are chargeable with it, the improvers of human Schemes and Forms of Religion, and those who dissent from them ; viz. when they condemn, reproach, and uncharitably refuse Communion with each other.

The importance and singularity of the subject of the two foregoing Discourses has carried us, in our account of it, to a greater length than we thought. Therefore, not to be tedious to our Readers, we shall only give the *Heads* of the following Sermons, and so conclude.

The thirteenth is upon *Prov.* iii. 17. *Her ways are ways of pleasantness, and all her paths are Peace.* The Author, i. promis'd a few things for explaining and illustrating the Observation contain'd in these words. And then, which is his chief design, he proceeds to shew the *peculiar excellency* of the pleasures of Religion and Virtue. In the fourteenth, upon *Josh.* xxiv. 15. *And if it seem evil unto you to serve the Lord, chuse ye this day whom ye will serve, &c.* He proves, i. that Religion is a *voluntary* thing, and a matter of choice, so that every Man has an undoubted right to judge for himself, what Form or Method of Religion is most rational and agreeable to the Divine Will, and the Civil Magistrate ought to leave him in the quiet possession of it. 2. That no Man can be obliged

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ged to embrace a Religion that is Evil, i. e.
contrary to Reason, and the moral Fitness
of things; but on the contrary is bound to
reject it. 3. That we should be faithful to the
cause of God, and the interest of Religion and
Virtue, even in times of most general corrup-
tion and depravity. The Text of the fifteenth
Sermon is, —— *Who has abolished Death;*
and has brought Life and Immortality to light
through the Gospel; 2 Tim. i. 10. Mr. Foster
first considers what evidence Natural Reason
affords of a Future State, which evidence he
proves to be nothing more than *Probability*.
And then, he shews the great advantage we
receive from Christianity with respect to this
important Article, by which it appears, that
notwithstanding the discoveries which Reason
may make, and the Intimations we find of it in
the Writings of the Old Testament, it is reveal'd
in a so much plainer and stronger manner, that
it may, with great propriety, be said to be
brought to light through the *Gospel*. The
sixteenth and last Sermon is upon 2 Pet. iii. 3.
Knowing this first, that there shall come in the last
days Scoffers, walking after their own Lusts.
The Author, first, considers the nature, folly
and danger of the Crime mentioned in the
Text. Secondly, He enquires into the causes of
it. And, thirdly, Concludes with some suit-
able Reflections.

This Discourse is, as all the rest, an excellent
one, and those who are any way inclin'd to In-
fidelity or Prophaneness, should do well to read
it over and over.

F I N I S.

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